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REPORTS

ON

PUBLICATIONS ISSUED AND

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SEVERAL PROVINCES OF BR

DURING THE YEAR

1889.



# PAPERS

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## THE PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES

URING THE YEAR

1889.

### MADRAS.

*Extract from the Proceedings of the Government of Madras, Educational Department,—  
No. 221, 222 (Educational), dated 17th March 1890*

Read the following paper:—

From D. DEWEAR, Esq. M.A., D.Sc., Acting Director of Public Instruction, Madras, to the Chief Secretary to the Government of Madras,—No. 250 B.B., dated Madras, 17th March 1890.

I have the honour to submit, in original, the analysis of publications registered during 1889 under Act XXV of 1867, prepared in conformity with the instructions contained in the Resolution of the Government of India, dated 12th September 1882, No. 1—433, together with my proceedings reviewing the Registrar's report.

*Proceedings of the Director of Public Instruction, No. 250 B.B., dated 10th March 1890.*

Read the following letter:—

From M. R. BY. V. KRISHNAIA CHARIAR, Registrar of Books, to the Acting Director of Public Instruction, Madras,—No. 26, dated Madras, 1st March 1890.

I have the honour to submit the usual report on the published literature of the Madras Presidency for 1889, together with the prescribed statements giving the necessary statistical information as to the languages and subjects of the publications registered during the period of review.

2. The total number of books, pamphlets and periodicals registered was 1,266, or nearly 220 more than the number reported for the previous year. It will be seen from the enclosed entry for five years that the rate of increase in the number of books has been steadily maintained during the period:—

	1884	1885	1886	1887	1888
Books and pamphlets	713	791	971	1102	1176
Periodicals	119	137	225	217	275
Total	832	928	1196	1319	1451

The year is not remarkable, however, for the growth of periodical literature and so might be expected from the increasing number of the newly graduated. Though eight new journals were started in 1889, seven of the preceding year's had appeared one after another, perhaps for want of space, both pecuniary and literary. This support is not generally forthcoming, especially in the case of vernacular magazines, which the young graduates will not care to read or contribute to, the absence of all vernacular reading in the common schools and libraries alone that have been started by them all over the Presidency of late years being a sad evidence of this, and the European practice of taking a narrow, highly reading for one's work and for one's culture hardly prevails among them in the position of parents and heads of families.



*Fables in English with illustrations*, which first appeared in the pages of the *English Literary House* and now reprinted in Madras by the Christian Vernacular Education Society, is noteworthy as being the production of a native graduate and a Member of the High Court. For Choice stories and pictures published by the same Society in English are intended for the use of children. The others are stories of robbers and other fictitious characters or reports of Vikrama's tales, the Panclatantra and the like in the South Indian vernaculars, besides Captain Wilmet's Persian translation of 315 fables from Townsend's edition of *Aesop's Fables* in English with the morals taken from Persian authors.

*History*.—Besides an interesting account of the Bahbli Zemindari, which is of some historical importance in the military annals of Northern Circars, there were registered seven reprints of School Histories of India in English and Vernacular languages, including the outlines and analysis of Roman and Indian History and the "Aide-Memoire to English History," being a continuous genealogical tree in the shape of a wall map in colour linking together the Kings and Queens of England from the reign of Egbert, with a tree of chief events and dates.

*Language*.—The number of publications under this head is on the increase, they being mostly designed for educational purposes. Among the original works and reprints in English may be noticed Mr. Adam's First Work in English with a Key, which supplies a great desideratum; an annotated edition by the same author of Blackie's *School-Boys*, and Mr. Quinn's notes, the first ever published, on White Doe of Rylstone, forming a valuable addition to Wordsworthian literature, besides other helps to candidates for the University and other public examinations. An enlarged and revised edition of a Tamil-English dictionary, an English-Tulu dictionary, Anjira Sabda Ratna Kara, a Telugu dictionary, an annotated and enlarged edition of a grammar of the ancient dialect of the Kanarese language, a manual of Sanskrit roots and compound words, a collection of choice Tamil proverbs and Sanskrit moral sayings with English renderings, Hullet's English sentences with Tamil equivalents, besides a Telugu translation of Kalidasa's *Chandrabhaga*, a standard work on Sanskrit rhetoric, are all useful in their way to students.

*Law*.—The legal publications in English are all new editions of old works or law digests. Among the Hindu law books may be mentioned the Tamil translation of Manu Dharma Sastra, and Yagnya Vallya Smriti and Devala Dharma Sastra with Telugu comment. A Digest of the Mysore Law Reports and a Revenue Handbook of Travancore are the first publications of the kind in Native States, but there is nothing new in them.

*Medicine*.—There were 21 medical works received, against 15 of the previous year, and the contributions to veterinary science and art on the European system are the most important. A native book in Tamil verse on branding, the great Indian remedy for diseases peculiar to horned cattle, being published with emblem illustrations for the first time, is likely to attract the attention of the Society for the Prevention of Cruelty to Animals. *Chikitsa Darpana* or the "Mirror of Treatment" in Telugu, and "Navarastha Va-dya Chikitsamani" in Tamil, are publications on the Hindu system of medicine. Dr. Vazalappa Nasta's lectures against the use of alcohol, tobacco, opium, ganja, and other narcotics, form a useful treatise for the benefit of native readers, while the Tamil and Telugu translations of the *Character of Dufferin's* "Record of three years' work," published at the close of 1892, afford valuable information to the people of Southern India respecting the efforts made to supply female medical aid to the women of this country.

*Miscellaneous*.—Under this head are grouped all publications which cannot be numbered under any other class. Besides the "Guides" to the city of Madras and to the Nilgiris with maps, and "Funnysom," or a book of jokes and witty sayings and anecdotes in English school geography, copy-books, classical lectures, and the vernacular editions of the Indian Penal Code, there are three books, one on foreign currencies, another on currency notes, and the next on Police drill, and a paper on the descent of the Marathas or Malabar warriors from the Kshatriya race, as well as tracts on the women of India and the training of girls. There, one in English and another in Malabar. The Malabar Elements of Calculus and Geometry conclude the list of more "unscientific" works, representing a large quantity of miscellaneous and everything educational reaching to Madras and useful even beyond the limits of the Presidency, together with another educational work by the Rev. Mr. Staines for the sale of a "law of duty" suggested as a class book in connection with the question of moral education in public schools.

*Children's Poetry*.—The year is by no means rich in poetical literature, a slight falling off being traceable in the number of poems published which were issued with a single leaf in 1891. Of these Verba, Kallala's *Chalana*, Kallala's *Chalana* in Tamil, and *Chalana* in Telugu, are new poems for children's reading.



of the number reported for the previous year, or about 25 per cent of the total publications of the year under review.

7. The number of works in whose case copyright was registered during the year was 212, of which 256 were private and 47 Government publications.

8. In concluding this brief analysis, I need only remark that an impulse has been communicated to vernacular prose literature among the reading classes that are conversant with English, probably by the instructive periodicals and newspapers published in the vernacular languages; and it is to be hoped that the demand for such literature will grow in the future. As regards loyalty, the general tone of the current literature of the year is undisturbedly patriotic; but an old indecent book in Tamil called *Kakkalam*, the sale of which was prohibited long ago, seems to have been reprinted during the latter months of the year under review with obscene pictures intended to show how sensual desire and lust may be generated among men and women and gratified to a mischievous extent, though the aim of the old author of the book is said to be that of treating of the physical, intellectual and moral aspect of love as one of the objects of human life. This illustrated edition, designed to abuse the aim of the old age and secretly printed in a native press, was brought to light by an anonymous or pseudonymous complainant whose statements sounded so much like truth that I referred the communication to the Commissioner of the City Police; and it is a matter for congratulation that the Police inquiry has resulted, after the close of the year, in the prosecution and punishment of a native bookseller with rigorous imprisonment as he was caught secretly selling a few copies with the filthy pictures in question.

9. In connexion with this notable event of the year, there came to light also cases of neglect of certain native printers to deliver what they had printed and issued for sale to the public, and thus to evade the law. Some of these are text-books of the Educational Department involving an infringement of Government copyright, and these have been referred to the Law officers of Government. There are, however, several difficulties in the way of tracing such cases for want of means to detect and prove non-delivery and thus to suppress the increasing infringement of copyright, but the result of the legal proceedings, if at all instituted, will be noticed in the next annual report.

### English Language

Publications	Copyrights		Ex- posed to Sale	Total Number	Total	Excess to Sale	Per centage to Sale	Total
	Printed	Not Printed						
Art	2			2	2	1	50	2
Biography	1			1	1	1	100	1
Drama	1			1	1	1	100	1
Fiction	1			1	1	1	100	1
History	1	1		2	2	1	50	2
Language	21	5	4	30	30	21	70	30
Law	24	1	1	26	26	24	92	26
Medicine	1		1	2	2	1	50	2
Miscellaneous	81	2	7	90	90	81	90	90
Poetry	1		2	3	3	1	33	3
Religion	27	1	1	29	29	27	93	29
Science (Mathematical and Mechanical)	7	1	1	9	9	7	78	9
Science (Natural and others)	6		2	8	8	6	75	8
<b>Total</b>	<b>172</b>	<b>21</b>	<b>24</b>	<b>217</b>	<b>217</b>	<b>174</b>	<b>80</b>	<b>217</b>

### Tamil Language

Publications	Copyrights		Ex- posed to Sale	Total Number	Total	Excess to Sale	Per centage to Sale	Total
	Printed	Not Printed						
Art	2			2	2	1	50	2
Biography	2			2	2	2	100	2
Drama	2			2	2	2	100	2
Fiction	2			2	2	2	100	2
History	2	2		4	4	2	50	4
Language	9	14	21	44	44	9	20	44
Law	2	1	1	4	4	2	50	4
Medicine	2			2	2	2	100	2
Miscellaneous	13	10	9	32	32	13	41	32
Poetry	13	2	17	32	32	13	41	32
Religion	13	1	1	15	15	13	87	15
Science (Mathematical and Mechanical)	4	2	2	8	8	4	50	8
Science (Natural and others)	4	1	2	7	7	4	57	7
Travel and Voyages	1			1	1	1	100	1
<b>Total</b>	<b>102</b>	<b>27</b>	<b>37</b>	<b>166</b>	<b>166</b>	<b>102</b>	<b>61</b>	<b>166</b>



*Hindustani Language.*

Subjects.	Original Works.		Re-prints.	Translations.	Totals.	Printed.	Manuscript.	Totals.
	Printed.	Manuscript.						
Art	1	—	—	—	1	—	1	1
Drama	2	—	—	—	2	—	2	2
Fiction	—	—	2	—	2	—	2	2
Language	1	1	2	—	4	2	2	4
Mathematics	1	—	—	—	1	—	1	1
Music (Science)	—	—	—	1	1	—	1	1
Poetry	—	—	9	—	9	—	9	9
Religion	1	—	24	—	25	—	25	25
Science (Mathematics and Mechanical)	1	—	—	—	1	1	—	1
<b>Total</b>	<b>7</b>	<b>1</b>	<b>43</b>	<b>1</b>	<b>52</b>	<b>6</b>	<b>42</b>	<b>48</b>

*Persian Language.*

Fiction	—	—	—	1	1	—	1	1
Language	1	—	2	—	3	2	2	4
Poetry	—	—	1	—	1	1	—	1
Religion	—	—	3	—	3	—	3	3
<b>Total</b>	<b>1</b>	<b>—</b>	<b>6</b>	<b>1</b>	<b>8</b>	<b>3</b>	<b>6</b>	<b>9</b>

*Arabic Language.*

Language	—	—	2	—	2	—	2	2
Religion	—	1	—	—	1	—	1	1
<b>Total</b>	<b>—</b>	<b>1</b>	<b>2</b>	<b>—</b>	<b>3</b>	<b>—</b>	<b>3</b>	<b>3</b>

*Sanskrit Language.*

Drama	1	—	2	—	3	—	3	3
Fiction	—	—	1	—	1	1	—	1
Language	1	—	4	—	5	4	—	9
Poetry	1	1	10	—	12	—	12	12
Religion	12	2	22	—	36	—	36	36
Science (Mathematics and Mechanical)	—	—	2	—	2	—	2	2
<b>Total</b>	<b>16</b>	<b>3</b>	<b>41</b>	<b>—</b>	<b>62</b>	<b>5</b>	<b>57</b>	<b>67</b>

*Bilingual—English and Latin Publications.*

Language	1	—	—	—	1	1	—	1
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*Bilingual—Latin and English Publications.*

Language	1	—	1	—	2	2	—	2
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*Bilingual—English and Tamil Publications.*

Language	4	3	2	—	9	9	2	11
Music (Science)	1	—	—	—	1	1	—	1
Religion	—	—	—	1	1	—	1	1
<b>Total</b>	<b>5</b>	<b>3</b>	<b>2</b>	<b>1</b>	<b>11</b>	<b>10</b>	<b>3</b>	<b>14</b>

*Bilingual—English and Telugu Publications.*

Language	—	2	6	—	8	2	1	11
Religion	—	2	—	—	2	—	2	4
<b>Total</b>	<b>—</b>	<b>4</b>	<b>6</b>	<b>—</b>	<b>10</b>	<b>2</b>	<b>3</b>	<b>15</b>



*Bilingual—Sanskrit and Malayalam Publications.*

Malayalam	Original Works		In public libraries	Translators	Total	Translators	Year entered	Total
	First of year	New editions						
Malayalam . . . . .	—	—	1	—	1	—	1	1

*Bilingual—Sanskrit and Kannara Publications.*

Poetry	—	—	1	—	1	—	1	1
Religion . . . . .	—	—	2	—	2	—	2	2
Total . . . . .	—	—	3	—	3	—	3	3

*Tri-lingual—English, Tamil, and Telugu Publications.*

Language	—	2	—	—	2	2	—	2
Science (Mathematical and Mechanical) . . . . .	—	2	—	—	2	2	—	2
Total . . . . .	—	2	—	—	2	2	—	2

*Polyglot Publications.*

Language . . . . .	—	2	—	—	2	—	2	2
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It will be seen from the following table that the number of original works has steadily increased during the past five years, and that the figure for the year under report is unprecedentedly large. The number of works translated during 1902 is also large, being more than the total for the two preceding years:—

	Original Works	Reprint editions	Translations	Total
1895 . . . . .	261	453	72	786
1896 . . . . .	411	271	92	774
1897 . . . . .	422	121	22	565
1898 . . . . .	479	151	37	667
1899 . . . . .	747	246	71	1,064

It appears from the Registrar's tabular statement and the quarterly catalogues that out of the 740 works entered as original, 140 are new editions of old publications, and 28 are Government copyright books which were printed and published between the years 1874 and 1894, but registered in 1902 by the Director's special order. These are not to be regarded as original works, although they are technically included under that class. It may be presumed that most of the works entered under the head of "First edition—Original works" in the tabular statement are merely new forms of old conceptions on matters of legend, religion, philosophy, and physical science. Such productions are to be regarded as indications of literary activity, rather than of intellectual progress. It is, however, highly gratifying to observe that the number of works under the heads of compendiums, keys, and paraphrases, the general tendency of which is open to objection from an educational point of view, is much smaller than in previous years, and that 60 works of general usefulness, of which 22 have been translated by the Madras University, have been published.

The following statement shows the number of publications in English, Sanskrit, Arabic, Persian, and five of the Indian vernaculars during the past five years:—

	English	Sanskrit	Arabic	Persian	Tamil	Telugu	Marathi	Gujarati	Other
1895 . . . . .	114	17	4	4	241	172	177	27	76
1896 . . . . .	155	15	6	2	279	193	24	42	72
1897 . . . . .	218	25	10	4	222	143	25	4	59
1898 . . . . .	252	22	12	2	322	179	29	79	57
1899 . . . . .	293	22	3	2	415	211	24	72	78

It will be noted that Sanskrit, Telugu, and Hindustani publications have largely increased during the year.



3. The 1,400 books may again be divided into 91 English, 225 Marathi, 445 Gujarati, 65 Hindi, 61 Urdu, 21 Sindhi, 24 Khasme, 91 Sanskrit, and the remaining 233 in other languages such as Mithali, Kori, Arabic, Zorli, &c., and their combinations by two, three, &c., as will be seen from the statements appended. The distribution of the total number according to the subject-matter is given in statement No. 57.

English.

4. The English publications are noticed below under the various headings—

- (a) Of the two works on *Arts*, one was "A Catechism of Telegraphy or Self-instructor" for the use of railway employes, and the other was "The Principles of Agriculture for India," by Motilal Kashichand Shah of the Madras Agricultural College.
- (b) In *Biography* there was only one work and it was "Gaurishankar Udayashankar, C.S.I., of Bhavnagar," by Javerilal Umishankar Yajnik. Gaurishankar was once Minister to the Thakore of Bhavnagar and has now retired from worldly life and become a *sannyasi* or ascetic. He was born in 1805 at Goga, a British port town about ten miles from Bhavnagar. He belongs to the caste of *Vadugar* *Nagar Brahmins*. He received elementary instruction in Gujarati, his native tongue, in indigenous schools. Possessed of quick natural parts and a good memory, it was not long before he attained the average standard of education in his time. At the age of 17 he entered the service of the Bhavnagar State as Assistant *Vakil* of the State at the Political Agency and gradually rose to the Chief Ministership of the State to which he rendered useful services. Of him the biographer says: "Mr. Gaurishankar Udayashankar, C.S.I., the venerable ex-Raja of Bhavnagar, holds a high place in the roll of distinguished Native Ministers who, by their successful administration of Native States, have earned for themselves a character for statesmanship. He has seen to Bhavnagar what the late Nawab Sir Salar Jung was to Hyderabad, what Sir T. Malabar Rao was to Travancore, Indore and Baroda, and Sir Dinkar Rao to Gwalior,—one who evolved order out of chaos, and raised the territory he administered to the position of a first class Native State. An account of Mr. Gaurishankar's life is, in fact, the history of Bhavnagar for the last fifty years, from the time it held an insignificant position to the period when it occupies the foremost place in Káthiawár. His life and career are inseparably blended with the history of Káthiawár from the time when the authority of the Peshwa had terminated and the British Government had just stepped into his place, when disorder and lawlessness had distracted the Province, to the period when the British power became paramount, and the civilizing agencies of road and railway communications, orderly government and education began to work out their results in increasing the peace and prosperity of Káthiawár. Every Governor of Bombay, from Mountstuart Elphinstone down to His Excellency Lord Reay, who has visited Káthiawár, has had an opportunity of knowing Mr. Gaurishankar and learning from his own lips many matters relating to the evolution of the Province."
- (c) The two works on *History* call for no remark.
- (d) Among the *Historical* works three are intended for school boys and two for the general public. Of these latter one is "A Short History of Orissa," by Hanukrishna Lalchankar Datta. The history covers a period of about 212 years from A.D. 1647. The other work is "A Sketch of the History of Benares," and throws a good light as to the place and time of the immigration of those people to India.
- (e) The books registered under the head of *Languages* are all school books, giving grammatical, etymological, and other notes on reading books.
- (f) The *Law* books are some of the Acts of the Legislature in force in the Bombay Presidency with occasional notes, &c. "A Manual of the Law of Mortgage," by S. S. Wigle, is based on English works on the subject, and will be of great utility to students and officers in the Bombay Presidency who, as the author says, have no legislator to direct them to guide them on the subject of mortgage acts.
- (g) Of the two *Medical* works one is "Medical Formulas of the Jamshydji Jeejeebhoy Hospital, Bombay," and the other is "A History of the Principal Druggal and Vegetable Drugs met with in French India," by William Hynd, Surgeon, Bombay Army.



ies," by Kāraji D. Nāgārāja, M.A., F.R.A.S.; "Arithmetic for High Schools," by Gopāl Kriṣṇa Gokhale, B.A.; "An Aid to the Study of Todhunter's Algebra," by S. Rājī Nāgarājī Koyāji, B.A.; "Notes on Heat," by Mañjūr Shrivān Gōle, M.A.; "Science Notes, Part I," by M. S. Gole, M.A., and V. B. Bhōle, B.A.; and "The Avifauna of British India and its Dependencies," by James A. Murray, F.S.A.L., are the most prominent and deserving of commendation.

- (i) "Bijapur" by Henry Conner, M.R.A.S., is the only book under the head of *Travels and Travels*. Bijapur, once the capital of the Deccan, is situated two hundred and forty miles south-east of Bombay and is famous for its beautiful architectural works of the Muhammadan period. The guide does not in detail its objects of interest and gives historical outline, and is very useful.

5. (a) No *Arts* received attention from Marāṭhi writers last year except those of Gymnastics and Horticulture. In his *Ballistika* or *Gymnastics*,

Marāṭhi

Bijurā len Bāḷājī has devoted special attention to the art of

wrestling and has described, with illustrations, the various artificial turnings and windings made

use of by trained wrestlers. Ganesh Govind Gokhale's "Gardening" is a volume of 431 pages,

dearly two size, and treats of the methods of planting and nourishing a large number of fruit

and flower plants, vegetables, evergreens, creepers, &c., and of gardening implements and

appliances. The value of the book is much enhanced by the beautiful illustrations which it

embodies.

(b) There were nine *Biographical* works. Of these five were lives of Hindu saints and reli-

gious teachers and four of historical personages. The former are lives of Rāmānandā bīrāya,

Mānikprabhu, Jayarāmānandī, and Nāṭyānandī Bāḷānandī Māṭhī Jambhāgar, while the

latter are those of Shivrājī "the Lord of the Royal Umbrella," Sir Thomas Munro, and some

other great men. Rāmānandī was the religious preceptor of Shivrājī, the founder of the Marāṭhi

Empire. He was born in A.D. 1605 and lived for seventy-three years. He was a poet and

has written poems on various subjects. His verses on the human mind are highly instructive.

The "Life of Rāmānandī," published from old manuscripts by Govardhanānandī Jambhāgar, is full

of stories of miracles performed by this great saint and poet. The life of Śhrī Shānkara bīrāya,

written by Śhrīkrishṇa Śhrīnandī Jambhāgar, on the authority of various Sanskrit works on the

same subject, appears to have been written after much research and enquiry, and is highly

interesting. In the discussion of the question of the date of Shānkara bīrāya's birth, the

biographer refers to several authorities on the subject, such as the book entitled Janasūrya

and others, and arrives at the conclusion that Shānkara bīrāya must have been born 2,000

years ago or in B.C. 110. The biographer, in a footnote, calls in question the same dates

assigned to Shānkara bīrāya by modern Oriental scholars, such as Professor MacMurtrei,

Dr. Bāḷānandī, and Mr. Justice Telang, and says that their inferences are contradictory and

inconsistent and cannot be accepted. Shānkara bīrāya was a great Sanskrit scholar and

philosopher. He is believed by the Hindus to be an incarnation of Shāktar, the third god of

the Hindu Trinity, and to have been born for the revival and regeneration of the Vedic reli-

gion after it had been shaken and made unstable by the Jains of the 1<sup>st</sup> P. of Buddha.

He has written able commentaries on philosophical works, such as the *Śāntarāṭhī* on

the aphorisms of Vyāsa and the *Gyānāṭhī*, and numerous other works. He believed in the

identity of the human soul with the Supreme Spirit and disavowed the doctrines of philosophers

who assert God to be distinct from man. Shānkara bīrāya is said to have travelled over the

whole of India and conquered all the eminent religious teachers who propagated tenets op-

posed to the Vedic religion. The lives of others are to describe them in detail and to have been

written by them and call for no particular notice. Two biographies of Śhrī Shāktar were

published, one by Kāḷānandī Nāṭyānandī Sīn, B.A., and the other by Bāḷānandī Bāḷānandī

Bāḷānandī. The first was written by Kāḷānandī Anant Sāḷānandī for the information of the

elder Bāḷānandī Māṭhī in 1619, and the publisher, Mr. Sīn, has called for the use of his

own for the elucidation of the original. The present is the second edition of the work. The

other is a modern work in which Mr. Bāḷānandī takes a very sympathetic view of the origin of

the subject of his memoir, and after comparing him with Alexander the Great, Caesar, and

Napoleon Bonaparte, pronounces Shāktar to be better than all of them in some important

points. The "Life of Sir Thomas Munro," by Vinayak Kumbhar Dās, is a well-written work

compiled from Reverend Gole's *Life of the Marāṭhi Marāṭhī* and other sources of the Marāṭhi

language in India. It has been approved by the Board of Higher Education. The other

work of the same author, the "*Maharajah's Life of a Great Man*," is a second

edition, and has been noticed in a previous report. It has been published by the Government

Educational Department.



(4) *Miscellaneous Books*.—Under this heading a large number of books have been registered and the most noticeable of them are noted below:—(1) *Five Jainian Jātaka's Katha* by the *Hanaukha Padma Pañcā* is a prose-rendering of an original legendary poem in verse by Jainini, son of Vyāsa, the great legendary writer of India. The work gives in a simple style an account of the great heroism and skill to have been performed by King Dharmā, the eldest of the five Pāñcā Brothers, for the purpose of clearing himself of the sin committed by him in killing in war his numerous Kaurava cousins, and counts so many stories of the warfare said to have been encountered in the course of the martial hero's trip round the world. The account given of a king named Mayurādharja, who at the request of Gāndhārī the guile of an old Brahman, allowed his body to be sawed by his wife and son with a view to give his flesh to a lion as a ransom for an old Brahman's son represented to have been held in his clutches, is instructive; the devotion of Mayurādharja's wife to her husband is admirably, and the narrative is heart-rending. Whatever may be the historical worth of such works, they afford interesting and instructive reading, and often serve to amuse the reader; no doubt they contain many supernatural phenomena beyond the pale of credence. As a work of art the book under notice is admirable. The volume gives in the end an essay on the greatness of the ancient Hindus in which the author says that the old Hindus were a race of men highly intellectual, well-versed in the knowledge of arts and industries, rich in sciences, &c. In one place he says that the ancient Hindus knew the use of steam as a propeller of conveyances like the present steam-engine and often used it as such, as will be seen from Chapter XVIII of the *Śilpa-saṁhitā*. Whatever truth there may be in these assertions, the book like others of Markar and Company is certainly well worth reading: (2) "The *Śikṣāśāstra* *Mīmāṃsā*, or the Analysis of the Theory of Education," is a translation into Marāṭhi of Herbert Spencer's work on education, by Vāṇdev Ganesh Sahasrabudhē. The language of the book is pure and intelligible, and the subject is highly edifying. The book has been awarded a prize by the Dakhinā Prize Committee of Poona, and is undoubtedly deserving of being introduced as a text-book in Training Colleges for school-masters, and may be recommended as a Marāṭhi work for study for the First B.A. Examination of the Bombay University if Marāṭhi be recognized by that body. It is highly spoken of by several scholars: (3) The "Industrial Arts of India," compiled in Marāṭhi by B. A. Guptē, Curator, Government Book Dept., and published by Mātāharā Bālā Nāmjoshi, describes the various arts and industries that flourished in India in the past times or are in practice at the present time. The book supplies a great desideratum in the Marāṭhi language and furnishes much useful information. It is ably written and does credit to the writer for the diverse information he has embodied in it. (4) "The *History of Poona*," or a Descriptive Account of Bombay, compiled by Bālkrishna Bāpā Achārya and Moro Vinayak Shingne and published by Janānān Mātāhar Gurjar, is a new and useful book of the year. It gives much interesting information about the past and present state of the town of Bombay and seems to be the best of its kind published in Marāṭhi. It gives maps and is calculated to meet the wants of newcomers to the town: (5), (6) The *Karnad Kāṭh* and the *Vijayā Purāṇa*, translated from Sanskrit by Vāṇan Śāstrī Jāṅpurkar and published by Vāṇdev Morebhar Pūddir, are well-done prose-renderings of Bālkrishna's *Uttarādhikāra* and Kālīdāsa's *Vikramorkeśhī*, and supply innocent and entertaining reading. The style is simple and free from the faults of Śāstrī Marāṭhi: (7) In *Ellā-Śikṣāśāstra*, Ganesh Janānān Agāśh, B.A., explains the Kinder Garten system of educating little children and advocates its introduction into this country: (8) The *Seethā Prayāṇa*, or Self-help, is an essay by Vāṇan Morebhar Mātājati, M.A., based on Smṛti's Self-help, in which the author preaches, by means of illustrations, the importance of diligence, industry, self-respect, love of independence, courage, and other personal qualities which raise men to high positions and advance the nation of India to imitate the English people in these respects: (9) In *Ellā-Śikṣāśāstra*, Bālkrishna Bālkrishna Bālkrishna discusses the question of the commencement and duration of the different eras prevalent in India: (10) The "Hindu Union Club" lectures by Jōshī Tejā, Vāṇan Alop Mātā, B.A., and B.R. Bālkrishna, are highly suggestive and display vast reading and deep observation: (11) *Yashī Jāṅkar*, *Parikṣā*, or a translation of a portion of the well-known work of Chāndī Mātāhar-Tāyā, entitled "Confession of a Thief," by Anandharā Bālkrishna Bālkrishna, B.A., is an able and valuable contribution to Marāṭhi literature: (12) The *Śikṣāśāstra*, by Vinayak Ganesh Bālkrishna, maintains that women enjoyed high respect among the ancient Aryans, and gives illustrations of it in a simple and easily written form from the oldest Hindu legendary works called the Purāṇa.

(13) *Fairy*.—The number of works registered under this heading is the largest. With a few exceptions, these publications are small pamphlets and some subjects form the most common down to the most original. They comprise tales of domestic life, domestic scenes, conversations and pictures of the various gods of the Hindu pantheon, Jātaka, &c., &c., which



life of Balbhadr, Narayan Hemchandra, has rendered into Gujarati several good Bengali works written by well-known writers. The original Bengali work on *Chaitanya* is from the pen of Mr. Ichwarshankar Vidyadhar and is so popular in Bengal that it has reached the 36th edition. It gives short sketches of the life of twenty self-made men of Europe who persecuted their studies under great difficulties. Under this head comes also the auto-biography of General Booth, the commandant of the Salvation Army.

- (c) *Drama*.—Of the 29 works registered under this head, 26 are original, and the remaining two are translations. The original works are mostly written by Hindus, only two being by Parsis. The translations are: (1) *Edipus King*, or Infatuation to Fidelity, by Bahamanji Naoraji Kharaji, an adaptation of Shakespeare's "Cymbeline" and (2) *Mahadevdeva Natak*, or the Drama of the Sugart King, being a translation of the well-known Sanskrit drama of the same name, composed by Vishakhadatta, which is of a political character representing a series of Machiavelian stratagems and influencing public events of considerable importance. Most of the original works are written on social topics, although there are a few of them on historical, mythological, and legendary subjects, one of a political character, and one on the Indian Vedantic philosophy. The political drama is a small book of 23 pages entitled *Rajyashakti Vidvatva*, or an Exposure of Loyalty. It is a monologue in one act (Hikaya), advising those who maintain that the Indian National Congress is a dubious and odious institution and that its demands are unreasonable. This is the third publication of the "Vidyakalpani" Series. In the works on social topics there is hardly anything new or noteworthy. These works generally take stock of the social ills, such as those of child-marriage, enforced widowhood, and evils arising from uniting in wedlock a young lad with a girl older than himself, from lavish and reckless expenditure on marriage and other festivities, and from intemperate habits. There are also some books on the chastity of woman, amongst which is the story of Prince Sadaranta and his wife Sitalangi. This story is very popular in Gujarat and the dramatic work formed from the collection of this story has undergone as many as twelve editions. The dramas in which some of the dutiful and proverbially chaste Hindu queens of historical fame figure as heroines are, the *Sati Rana Devi*, the *Sati Sahasdevi*, and the *Sati Sakshidevi*. The Vedantic work above alluded to is the *Mukti Mukt, Jeevanmuktanamali Alkya*, *Alkya Pataka*, or the Story of the Soul, Part I. It reculcates the doctrines of popular Vedantism, and is written on the lines of the well-known allegorical and philosophical drama of Krishna Mubra, entitled *Prabodh-Chandrasekara*, or the Rise of the Moon of True Intelligence or Knowledge, wherein faith, volition, error, conceit, and hypocrisy are introduced as dramatic persons.

- (d) *Fiction*.—Of the 39 works registered under this head, 25 are original and the rest are either republications or translations. Two are written by ladies, of which *Ganeshti Godhasti*, a picture of Hindu domestic life, by Tolabai, is a small original novel and is dedicated to Mrs. Nora Scott; the other is a translation of the English tale of Sanford and Morton, a pathos-ridden work of the late Kankuldi, wife of R6s Balabhai Motilal Lalbhai, with an introduction by Mahadevji Bhayramji Trivedi. The only educational work under this head is the translation of Bequa's *Children's Friend*, which has reached the sixth edition. Among the original works in this class may be mentioned *Godhastee*, *Jeevan Chitai Shikshai*, or Princess Gul Shikha, the last two are of Parsis, a historical novel describing the last struggles of the Zemantra rule in Persia, the many battles and storm clouds fought with the armies of the Islam, and lastly the fall of the Persian Empire; *Jeevan Chitai*, another historical novel, relating the story of the old Rajput kings of Gujarat of the Chitra's dynasty and goes particularly of Jeevan Chitai, the father of Vanshi, of Vanshi Chitai, and of his son Jigaji; *Karmachakra Alkya*, which embodies marriage of a young wife at an advanced age, *Sakshi Chitai*, giving a series of the happy wedding life of Sakshi and Sakshi, a love story. Among the translations are the *Jeevan Nigam*, *Karmachakra Alkya*, Parts III & IV, or the experiences of Karmachakra Karmachakra Karmachakra, as a dramatic society; *Prabodh Chitai*, a translation of Lady Ananda's *Prabodh Chitai*, a well-known Sanskrit work of poet Dattajee Jeevan Chitai, a historical tale relating







confidential and abstract conclusions regarding God, the duties of man, the renunciation of worldly pleasures, salvation, etc., arrived at by Hindu philosophers by the light of the teachings of the Vedas.

9. In Kikarese there were in all 34 levels. Of these, 19 were not published in Anthracite. Geography, &c., intended to be read by scholars. The remaining 12 were not published in Anthracite.

(a) *Drama*.—There were two publications under this head, of which one is a translation of the well-known Sanskrit work "The *Shakuntala*," or "The Love King," and the other, *Sundara Nāṭya*, is an adaptation of one of the dramas of Henry Fielding's. The *Shakuntala* is the best of its kind in Kannada literature, and for its pure language deserves to be read by every student of Kannada.

(1) *Fiction*.—There is only one book under this head, by name *Chaitalekandolika*. It describes the extreme devotion of Chaitanbas to God and his narrow escape from the jaws of death on two occasions. The moral of the story is that while virtue and vice are in conflict, virtue comes out successful in the long run.

(c) *Miscellaneous*.—There are five books published under this head. One of them, entitled *Audryana Furara*, or a Description of the Non-Aryans, gives the origin of the *Shudras*, or the lowest of the four principal classes of the Hindus, and their numerous subdivisions. The author remarks that many of the low-caste Hindus of the Deccan were the aborigines of India and having gradually adopted the customs and manners of the Aryans, were assimilated with the service or the *Shudra* class of the Hindus. The *Passaravika*, or Re-marriage, quotes a few passages from the *Smritis* in support of widow re-marriage. The *Shiksha Paddhati*, or Mode of Teaching, is a translation of Fowler's Discipline and Instruction. It is intended for Training Colleges.

(f) *Poetry*.—Of the nine publications under this head, one *Taravai Alkavat*, is a reprint of an old Kānare work; six are poetical versions of a few legends of the Bhāgavat Purān, and the remaining two are books containing breezings or ballads generally sung by illiterate persons.

(c) *Philosophy*.—There are two books under this head. One of them is a Kāśī version of the well-known philosophical work the *Diśatpats*, and the other *Tatva Cēpaśa*, containing a collection of verses on the nature of God and the vanity of worldly concerns, was written by Paramahansa, one of the poets of Kāśī.

10. In *Ray* there were only two publications, and they were different editions of the *Siddhas* by Tulsidas in big volumes and big type. Tulsidas was a devotee of Rama and has written his life in verse, which is very popular in Northern India.

The *Alfardli* publications are poetical works, describing the doings of kings and merchants, such as Olafdröfi, Haccarfi, Vatarfi, &c. They are called *Hyfæ* or *risa*.

The *Guernelli, Aeri*, and the *Agglisi* publications are religious tracts.

The Hindi Series are all about learning books and books on grammar and history.

In the *Archie Series*, nine are sub-abstracts and eight on general subjects.

11. The three books in *Zend* are prayers, in liturgical character. Of the *Perwan* 12 books, 7 are poetical and religious works and one on history.

being a translation of Sir John Malcolm's History of Persia by Mirza Hikal. Of the other books the *Faizi Khas Nizamnammah*, or the Instructions of Mirza Nizamnammah, contains precepts for the guidance of kings. In *Asrar* most of the allusions are of a religious nature giving the text of the Al-koran, commentaries on it, and the Prophet's life, deeds and precepts. The solitary book in *Majalis* contains Jan prayers.

In *Shastri* 98 publications were registered, of which 22 were practical and 76 not poems. The practical works comprise legendary chronicles like the *Kishkindya*; the glories of gods and of sacred months, years and other objects; and poems on secular subjects. The edition of the *PKashik Khandya*, by Kishinath Bhadrasingh Parsh, is a bulky and well gotten work in two volumes, and is comparatively cheap. The edition of *Arsha Chandra's Tulana*, collected by Shikharas Vithal, contains a valuable introduction by the editor. The *Shikharas Tulana*, a Sanskrit anthology, edited by Peter Peterson, D.Sc., M.A., forms No. XXXVII of the Bombay Sanskrit Series published by the Department of Public Instruction, Bombay, and is a collection of beautiful passages from different poets. The *Kavyasiddhi*, of Manasa Patta, with a learned commentary by Patta Anantadasa, a Talukdar, was edited at the request of Dr. Ball, K. in America, is another useful work published by the *Pratishthan*. *Aravindam*, and treatise of that name as the various forms of a word used in Sanskrit literature.



length on the importance of old Gujarati literature and of its search and publication by Government as a help to an authentic history of Gujarat.

(c) In the *Sanskrit and Marathi* group of 35 books, the most important are the following:—*Śikhā Gāyatri Mantra*, or the Text of the Gāyatri hymn with its meaning, by Balakrishna Kamalkar. This is a small pamphlet giving the various interpretations put upon the principal hymn recited by the three upper classes of the Hindus, viz., the Brahmins, the Kshatriyas, and the Vanyas, at their morning, midday, and evening services, by the renowned experts of the Ārya writings, such as Vidyāraṇya, Śāraṅgadhārya, Yāgyavalkya, Bhāskara, and Shankarādhārya. This compilation will be found very useful by the Hindus. The simplest meaning of the hymn explained is:—"We meditate on the enlightening and the self-enlightened radiance of the Creator of the Universe who dwells evervigilant in the right path." The "*Līlāvatī*, or the Treatise on Arithmetic and Measurement by the celebrated Hindu Astronomer Bhāskaraḍhārya," translated into Marathi by Devraj Utkal, will be found interesting to mathematicians as a work of curiosity by an ancient Indian astronomer. In this treatise the table of weights and measures, the modes of working sums as well as questions for solution are stated in verse, and are therefore easy to learn by heart. The weights and measures therein given are, however, obsolete. The *Upaniṣadsamgraha—Hindoo Upanishads*, by Venkatarao Rāmchandra, will afford much aid to persons desirous of learning the true nature of the human soul. In this book the author has given the text of the original work with two commentaries thereon, one by a philosopher believing in the identity of the human soul with the divine spirit, and the other by one believing man to be distinct from God. Both these commentaries have been translated into Marathi by the author, who at the end of an able introduction to the book, arrives at the conclusion that man is distinct from the Divine Spirit and must attain his salvation by propitiating the latter. The work is difficult to be understood by one who has not mastered the technical language used by philosophers. "*The Pūrnaharidatta, or Marriage Ceremonial according to the Rigveda*," translated into Marathi by Shriram Sagar Gore, and published by Jankelal Mahadev Gurjar, is another useful addition to Marathi literature. The *Rasaratnasūtra*, with its Marathi translations by Anand Balid Bhat, is one of those numerous translations of medical works which have of late been published and given encouragement to quacks. The *Śrīmādhārjayaśatāṅgśāstra*, or a translation into Marathi of the legendary work called the Bhāgavat, published by Ganesh Mahadev Jankar, is a well executed work, but the task undertaken is so vast that there is fear of its remaining uncompleted for want of support. This group, like several others, contains trashy publications, which have each as promote superstition and as had better not be published at all. There are books on palmistry, significance of dreams, forebodings from the fall of the hand on the various parts of the body, auspicious and inauspicious respiration, &c.

(d) *Sanskrit and Gujarati*.—Besides translations of religious and legendary works this group contains various treatises on Indian medicine and surgery with translations into Gujarati, like the *Chakrasaṁgraha*, published by Kṛṣṇachandra Dattatraya Trambh, the *Elīkṣaśāstra*, the *Faḍḍāṁṛita* and the *Bhṛāṅgasthāna*, by Jyoti V. Raghunāth, the *Pañcārṅgāṁṛita*, by Mahadeva Gaṇeshchandra Lalabhai of Dabhoi, &c. The other works do not call for any remark.

(e) *Sanskrit and English*.—There were only sixteen publications in this group. They were almost all school-books. "*The Standard Sanskrit-English Dictionary*," by L. R. Vaidya, M.A., L.L.B., is a well got up cheap lexicon and supplies a want long felt by Indian students. The other good books in this group are the Theosophical publication called "*Compendium of the Rāya Yoga Philosophy*," the *Hārṇadhyāna*, second edition, edited by Sankarādhār Paṇḍit, M.A.; the *Allypār Śikṣāṁśa* of Kāśī, by P. N. Pāṇḍit, B.A., and "*Sanskrit Poetical Anthology, No. 1*," by T. Sathurama Kuppuswami Sastri of Normal School, Erode.

(f) *Sanskrit and Hindi*.—This group consists of two good works on Hindu medicine, viz., one translation of *Śikṣaśāstra*, by Pandit Gopālak Poddar, and the other translation of *Pratīkṣāṁṛitaśāstra*, by Dattatraya Shukrachand, and two on philosophy, viz., the *Pratīkṣā Śāstra* and the *Śrīmādhārjayaśāstra*, by Brahmachand Sharma, both printed at the Nirayadgaṇ Press, Bombay. The last book treats of abstract meditation as a means of union with the Supreme Being and of the several postures of the body and other regulations which a practitioner of meditation must see to with a view to the attainment of success. It explains how a man should suspend his respiration and direct his sight to the top of his nose, &c., in his practice. Meditation is impossible, says it, in the case of a man who eats much or heavy food, or sleeps long, and who does not restrain his passions and appetites.

(g) In the remaining bibliographical section, the majority is of religious, poetic, and school books, which call for no other remark than that there is a general desire in all communities to devote a greater attention to their respective religions and to assert the meaning of the prayers and rituals.



(2) *Portuguese.*

Subject.	Published Months		Re- pub- lication	Transla- tion	Total	Total in Series	Total in Series Total	Total
	First edition	Sec- ond edition						
Biography	1	—	—	—	1	—	1	1

(3) *Marathi.*

Arts	2	—	—	—	2	—	2	2
Biography	6	2	1	—	9	1	6	9
Drama	14	12	—	2	28	—	28	28
Fiction	15	9	2	14	40	—	40	40
History	4	3	1	5	13	6	3	11
Language	6	23	1	—	30	22	—	32
Law	1	2	2	1	6	—	6	6
Medicine	2	1	—	1	4	—	4	4
Miscellaneous	45	24	8	9	86	2	72	81
Poetry	16	7	82	2	107	—	107	107
Philosophy	1	1	—	—	2	—	2	2
Philosophy (including Mental and Moral Science)	—	—	8	1	9	—	9	9
Religion	2	—	4	1	7	—	7	7
Science (Mathematical and Mechanical)	1	3	—	1	5	4	1	5
Science (Natural and other)	2	11	—	2	15	15	1	16
Total	125	59	100	24	208	42	203	203

(4) *Gujarati.*

Arts	6	1	—	1	10	1	9	10
Biography	4	—	—	2	7	—	7	7
Drama	25	4	—	2	31	—	31	31
Fiction	22	3	2	21	48	1	28	50
History	6	6	—	1	13	12	1	13
Language	6	14	—	1	21	14	6	21
Law	2	—	4	3	9	—	9	9
Medicine	4	1	—	7	12	—	12	12
Miscellaneous	45	7	4	25	81	4	74	81
Poetry	97	13	43	2	155	—	155	155
Philosophy	2	1	—	1	4	—	4	4
Philosophy (including Mental and Moral Science)	6	—	—	15	21	—	21	21
Religion	6	—	8	1	15	—	15	15
Science (Mathematical and Mechanical)	3	3	—	1	7	—	7	7
Science (Natural and other)	17	9	—	1	27	26	1	27
Total	224	44	42	43	353	59	374	411

(5) *Hindi.*

Arts	2	—	—	6	8	—	8	8
Biography	—	—	1	1	2	—	2	2
Drama	2	—	1	2	5	—	5	5
Fiction	—	—	—	1	1	—	1	1
Language	1	2	—	1	4	3	1	4
Law	—	—	—	1	1	—	1	1
Miscellaneous	3	—	2	3	8	—	8	8
Poetry	14	3	19	1	37	—	37	37
Philosophy (including Mental and Moral Science)	—	1	2	1	4	—	4	4
Science (Mathematical and Mechanical)	—	—	—	1	1	1	—	2
Science (Natural and other)	1	1	—	2	4	2	—	4
Total	22	7	22	11	62	6	62	62

(6) *Kannada.*

Drama	—	—	—	2	2	—	2	2
Fiction	1	—	—	1	2	—	2	2
History	1	1	—	2	4	4	—	4
Language	2	—	—	1	3	—	3	3
Miscellaneous	4	—	1	1	6	1	5	6
Poetry	3	—	6	—	9	—	9	9
Philosophy (including Mental and Moral Science)	2	—	—	2	4	—	4	4
Science (Mathematical and Mechanical)	1	—	—	1	2	—	2	2
Science (Natural and other)	2	—	—	1	3	—	3	3
Total	14	2	7	9	32	10	27	32



## (15) Sanskrit.

Subject.	From 1st Series		From 2nd Series	From 3rd Series	From 4th Series	From 5th Series	From 6th Series	Total
	From 1st Series	From 2nd Series						
Arts	—	—	1	—	1	—	1	1
Drama	1	—	2	—	2	—	2	3
Fiction	—	—	1	1	2	—	2	3
Language	1	—	2	—	2	4	2	2
Mathematics	2	—	2	—	2	—	2	2
Miscellaneous	2	1	2	—	11	1	15	11
Poetry	2	1	25	—	22	—	27	22
Philosophy (including Mental and Moral Sciences)	1	—	15	—	11	—	11	11
Religion	—	—	21	—	23	—	21	23
Science (Natural and other)	2	—	—	—	2	—	2	2
Total	9	1	51	1	54	2	57	54

## (16) Marathi.

Religion	—	—	1	—	1	—	1	1
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## (17) Persian.

Fiction	—	—	1	—	1	—	1	1
History	—	—	1	1	1	—	1	1
Miscellaneous	1	1	2	—	4	2	2	4
Poetry	—	—	2	—	1	—	4	4
Religion	2	—	1	—	2	—	2	3
Total	2	1	5	1	12	2	11	13

## (18) Arabic.

History	—	—	1	—	1	—	1	1
Language	1	—	2	—	1	1	1	1
Miscellaneous	2	—	2	—	6	—	6	6
Poetry	2	—	1	—	1	—	1	1
Religion	2	—	2	1	1	—	4	2
Science (Mathematical and Mechanical)	1	—	—	—	1	1	1	1
Total	7	—	7	1	13	2	13	13

## (19) Farsi.

Religion	—	—	2	—	2	—	2	2
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## (20) English and Hindi.

Language	2	4	1	8	15	15	15	15
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## (21) Sanskrit and Marathi.

Language	1	—	—	—	1	1	1	1
Mathematics	—	—	—	1	1	—	1	1
Miscellaneous	1	—	2	2	2	—	2	2
Poetry	1	—	2	2	4	—	4	4
Philosophy (including Mental and Moral Sciences)	—	—	11	11	14	—	14	14
Religion	—	—	1	2	4	—	4	4
Science (Mathematical and Mechanical)	—	—	—	1	1	—	1	1
Total	2	—	6	14	15	1	14	15

## (22) English and Gujarati.

Language	1	2	2	14	17	13	17	17
Miscellaneous	1	—	—	—	1	—	1	1
Total	2	2	2	14	18	13	18	18



(37) *Mysali and Mizdli.*

Subject	Original Works	Trans- lated from other languages	Total	Each Part	Total
Religion	1	1	2	2	2

(37) *Sanskrit and Mysali.*

Religion	2	2	2	2	2
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(31) *Gujarati and Urdu.*

History	1	1	1	1	1
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(25) *English and Persian.*

Language	2	2	1	4	1	2
Mathematics	1	1	1	1	1	1
Total	2	2	1	5	2	3

(26) *Persian and Urdu.*

Language	1	1	1	1	1	1
Religion	1	1	1	1	1	1
Total	1	1	2	2	2	2

(37) *Holwer and Arabic.*

Religion	1	1	2	2	2	2
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(35) *Holwer and Marathi.*

Religion	1	1	1	1	1	1
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(29) *English and Arabic Script.*

Language	1	1	1	1	1	1
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(42) *Farsi and Gujarati.*

Religion	1	1	1	1	1	1
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(41) *English, Sanskrit, and Gujarati.*

Religion	1	1	1	1	1	1
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(42) *Sanskrit, Gujarati, and Hindi.*

Language (including Marathi and Urdu)	2	2	2	2	2	2
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(42) *Farsi, Gujarati, and Persian.*

Language	1	1	1	1	1	1
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## (24) English and Gujarati Periodicals

Subject	Gujarati Periodicals		No. of Issues	No. of Copies	Total	English Periodicals	No. of Issues	No. of Copies	Total
	Issues	Copies				Issues			
Miscellaneous	1	—	—	—	1	1	—	—	1

## (25) Gujarati and Sanskrit Periodicals

Arts	1	—	—	—	1	—	—	—	1
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## (26) English and Sanskrit Periodicals

Miscellaneous	2	—	—	—	2	—	—	—	2
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## (27) Total Books for the Year

Arts	14	1	1	6	24	1	13	24
Geography	13	2	2	3	20	1	10	20
History	24	25	2	11	62	1	10	73
Law	43	12	8	20	83	2	20	105
Mathematics	10	15	2	6	33	20	6	39
Medicine	10	61	13	31	104	142	10	256
Miscellaneous	4	2	14	4	24	—	24	24
Natural Science	11	2	4	17	34	—	34	34
Philosophy	110	44	25	12	191	24	24	215
Religion	131	22	10	20	183	1	6	189
Science (Mathematical and Mechanical)	4	2	1	1	8	1	6	7
Science (Natural and other)	13	1	27	16	57	—	57	57
Voyages and Travels	17	10	16	12	55	100	2	157
Total	553	223	271	253	1,400	291	1,119	2,519

## (28) Total Periodicals for the Year

Arts	41	—	—	—	41	—	41	41
Geography	16	—	—	—	16	—	16	16
History	15	—	—	—	15	—	15	15
Law	9	—	—	—	9	—	9	9
Mathematics	9	1	—	—	10	—	10	10
Medicine	6	—	21	—	27	—	27	27
Miscellaneous	3	—	17	—	20	—	20	20
Natural Science	13	—	—	—	13	—	13	13
Philosophy (including Mental and Moral Sciences)	10	—	—	—	10	—	10	10
Religion	1	—	—	—	1	—	1	1
Total	112	1	19	9	141	—	141	141

## (29) Total Books and Periodicals for the Year

Arts	24	1	1	6	32	1	13	49
Geography	13	2	2	3	20	1	10	23
History	24	25	2	11	62	1	10	73
Law	43	12	8	20	83	2	20	105
Mathematics	10	15	2	6	33	20	6	59
Medicine	10	61	13	31	115	142	10	268
Miscellaneous	4	2	14	4	24	—	24	24
Natural Science	12	2	4	17	35	—	35	35
Philosophy	114	44	25	12	195	24	24	219
Religion	131	22	10	20	183	1	6	189
Science (Mathematical and Mechanical)	4	2	1	1	8	1	6	7
Science (Natural and other)	13	1	27	16	57	—	57	57
Voyages and Travels	17	10	16	12	55	100	2	157
Total	553	224	271	253	1,400	291	1,119	2,519



*Biography*—The only work in Bengali worth mentioning under this head is *Jwara Chakrta*, being an auto-biography of Asma'ullāh Muhammad Chaudhūrī, a Mussulman teacher of the Bagerhat then of the Faridpur Pāna. The book is interesting as giving an insight into the life of poor but respectable Muhammadans in the mofussil, and as being written in standard Bengali with a large admixture of Urdu words still current among the Mussulmans of this province.

Muslims are remarkable for the cultivation of scientific biographical literature. One of their great biographical works is the *Ta'isat*, containing more or less complete accounts of 23,511 *Siddiqis*, or persons who saw Muhammad and received their faith direct from him, and are therefore considered men of superior sanctity to *Talibis*, who received their religion second-hand from the *Siddiqis*. The book was composed in Arabic during the first half of the ninth century of the Muhammadan era by Shaikh Sa'adullāh Abū l-Fa'ul Abū l-Hasan. The present edition of the work was undertaken by the Asiatic Society in 1852, and it has taken 34 years to complete it in four volumes of about 1,500 pages each. Moulā Muhammad Wajh commenced the edition, and at his death the editorial charge devolved on Moulā Abū l-Hasan, both of whom have done their work with credit.

*Drama*—Babu Girdh Chandra Ghosh, who is regarded in some quarters as the Garibaldi of the Bengali stage, has produced a number of good plays, all well-written and well-suited to the taste of those who patronise the native stage. His previous plays had a preponderance of the religious element in them. Of his works of the present year, *Pārasakāśha* is written in the old style. In *Bikshā* the religious element is subordinated to the political and social, and in *Prapulla* it disappears altogether. *Prapulla*, by far the best work of his in that category during the year, depicts middle class life in Calcutta. It shows that the influence of high English education with its religious and moral training is bad. It makes men selfish, envious, and thoroughly unscrupulous. Jogesh is a character which will be taken as a model in many sections. From abject poverty he raises himself by dint of his own exertions to opulence and a high position. As a Hindu he provides for his brothers, educates them, and, as a good man, has a kind word and an open hand for all. But he has one weakness—one vice—that of drunkenness. His educated brother Ramesh, who is an attorney, taking advantage of this, gets him to sign a document by which he transfers his entire estate to Ramesh, at a time when the failure of a bank has involved Jogesh in great difficulty, and when he is anxious to save his credit with his dealers. Ramesh practices all sorts of cruelty in order to get possession of the property thus treacherously obtained. He drives his mother and his brother mad. He puts his younger brother in jail. He reduces his sister-in-law to death by starvation, and is on the point of putting his nephew to death when he is arrested by the police. The work is powerfully written, it paints a variety of minor characters with skill, and on the whole inspires the reader with love and admiration for characters like Jogesh, and fills him with a strong aversion for selfish brutes like his attorney brother Ramesh.

Babu Raschandra Nath Tagore goes far above these real life scenes of every day life into the ethereal regions of love and adventure. In his *Madir Kishor*, he paints a moody youth wandering all over the world in quest of love and returning home disappointed. The lady who loves him waits as his reverent mistress, and at last succeeds in winning his affection. The fairy beings, called *Madir Kowdis*, introduced for the first time into the Bengali drama in imitation of the fair beings in Shakespeare, appear on the stage in every scene, and direct the action of the play like the sprites in *Macbeth*.

*Madir Kishor* is, however, a short work, and it is followed by a more ambitious work entitled *Raj-ko-Raj*. The scenes are laid in the beautiful regions in and about Cashmere in the Middle Ages, when Rajput chivalry was at its height. *Raj-ko-Raj* has more flesh and blood, more circumstance and detail, than the previous works of Babu Raschandra Nath, and the interest is sustained throughout. With the increase of age and experience, Raschandra Nath's works are becoming replete with human interest. His dramas when performed before a select audience by the members of his own family produce a powerful effect, but they are generally meagre for the cultured few. They are never enacted in public theatres, and are not likely to be appreciated by the commoner. *Raj-ko-Raj* gives the history of a great revolution in which the relatives of the queen, by their oppression and foreign government, grieve the people of Jalandhar to rebellion, while their king, excommunicated by the queen, does not pay any heed to the examples etc. The queen, coming to know the real cause of the rising, involves the aid of her kinsmen, and drives from Jalandhar those of her relatives who are prone to oppression. But the introduction of a foreign power, however wisely related, is too much for the king to bear. He shows the queen's father and the government of his kingdom, and out of Cashmere, her fatherland. They take refuge in a forest, and the king, along with some, offers them terms of peace, which they accept. At the close of the appointed interview, however, the queen comes



aimed at the female emancipation movement, but the pictures are so greatly overdrawn that they are likely to defeat the object with which they are written. The faithfulness and devotion of Hindu wives have been exemplified in a forcible and attractive manner in the work entitled *Devī ud Mānab*, in which a faithful and loving wife, deserted by her treacherous husband, rescues that husband from the hands of his several wife of whom he was greatly enamoured, but who had a paramour whom she had loved from childhood.

*History and Geography.*—The important works under this head are all written in Bengali. The only works in Bengali that deserve notice are *Kalātattva Bhāṣana*, giving a genealogy of the *Kālī* Brahmins of Bengal by Jaramojaya Ghosh, a well-known genealogist of Jessore. *Bhāṣa*, containing the genealogy of the Vāmānā Kāyastha community, or the Kāyastha belonging to the North Bengal distribution, gives an interesting account of the Nāga family of Kāyasthas, who are said to be descended from the Nāgas, Karkotakas, and others, and *Sanskṛitīya Bhāṣatattvaśāṣṭra*, a school-book, in which for the first time in Bengali complete indexes have been given. Of historical works in Bengali, Mr. R. C. Dutt's *History of Civilisation in Ancient India*, of which only the first two volumes were received during the year, is the most important as giving a connected narrative of all the facts and events relating to the Vedic and rationalistic periods of Indian History, made known to the world by the researches of oriental scholars both in India and in Europe. Up to this time the only books from which general students could gather a history of these periods were the *Histories of Ancient Sanskrit Literature*, the scientific and technical character of which prevented their being largely read. Mr. Dutt's book will give this class of readers a handy volume prepared with great care, and written in an engaging style, containing all that is known up to the present date of the most obscure periods of the obscure History of Ancient India.

*History of the Native States—Gwalior.*—This contains the history of the Scindia family from Hanoji Bindia, the founder, to the present day. The author's sources of information are the published records of the Government of India and the *Histories of Malwa and Great Duff*.

*The History of Rajputana* by Balu Amrita Lal De, B.A., Professor of History, Malabar College, Jaipur, though designed for educational purposes at Rajputana, will be useful to the general reader as a careful abridgment of larger works on the subject, supplemented by the author's own knowledge of the country.

*Language.*—The trade in keys, note-books, model questions and other helps to exam was rather brisk during the year under review. Key-making has become a very profitable trade, and people are making large fortunes by thus crippling the intellect of the rising generation. The action taken by the Central Text-Book Committee has at least improved the printing and get-up of books designed for the use of students in their classes. The publication of a number of books designed for the moral training of students is a novel feature of Bengali school book literature. Most of these books do not teach, as they should, how a man should become a good citizen, thoroughly acquainted with his duties towards his Government, his society, his relations, neighbours, &c., but rather how one may become a clever man, and protect oneself against the evil designs of others.

*The Saptasāyī Vyākaraṇa*, by Padma Nāṭha, a grammar popular with the pundits of Central Bengal and Bhāṣya, has been completed during the year with no previous collected from a variety of sources by the Editor, Pundit Hrishnikrish Shāstrī. In common with all Indian Editors, the Editor of this book has omitted to furnish it with a preface, and with indices to help reference.

*Saptasāyī Śāṅkṛāṭya*, a work bearing on the above, has also been published. It contains a genealogy of Padma Nāṭha, which shows that he was twelfth in descent from Varanasi, one of the nine gurus of Vālmāṇikya, and that for those twelve generations all at the same time continued to produce great and learned men and scholars. The genealogy is very important from an archæological point of view. It will place Padma Nāṭha in the 8th century of the Christian era, and make him peer to the authors of *Harṣaśāṭha* and other grammars. As Saptasāyī belongs strictly to the school of Pāṇini, to whom its author pays the homage in the opening verse, it shows how early the accuracy of assigning the text work of Pāṇini was felt.

A book labelled as such the *Sāṅkṛāṭya Vyākaraṇa* has also appeared with notes, but with no index. The work is very popular in Orissa, Tipperah, Manipur, and other places.

Boyle's *Personality and Psychological Philosophy of the Kāṭhik and Kāṅṇik Languages* has nearly come to a close. It was a large work, and the Editor has done his best to make it useful. Each page contains three columns. In the first two columns English words have been given with their Bengali and English meanings, while the third column is reserved for Bengali words with their English meanings. The Editor very early felt the difficulty of getting so many English words as would fill up three columns a line throughout the work.



Bengal. *Balas Bittam* is an attempt to print out mistakes, both in grammar and in the elementary principles of Hindu law, in the *Dattala Manuśāstra*, edited with notes by Pandit Maṇmohan Samantaratna.

The editions of the *Hityasāra* and the *Chāndyāsāra*, by Pandit Tīk Kanti Karmastha, deserve special notice, as showing the awakening of a desire for careful and scholarly editing of Sanskrit texts among the pundits of Bengal. Pandit Tīk Kanti has attempted, with success, to identify almost all the quotations to be found in these works. He has collected a number of manuscripts and almost all the printed copies of the works are before him. His exertions have brought to light a number of recensions of the *Chāndyāsāra*, containing from one hundred to six hundred verses.

*Biddis Śānti*, by Babu Devī Prasanna Rāy Chaudhury, points out the defects of the system of deferred marriages in vogue in the Brahmo Samāj of the present day.

*Kāśīś Bāṭān* is a collection of a number of pithy and pointed sayings in the style of Benjamin Franklin's "Poor Richard," and a number of astrological formulae ascribed to Kāśī, a semi-mythical lady said to have been the wife of Mithra, one of the names given to Viṣṇu in Śhītya's Court. The present work is in Bengali, but it doesn't profess to be a translation, and the only noticeable feature about it is its peculiar idiom and diction, which would place it even earlier than the early Vaiṣṇava literature of Bengal. *Dīśe Bāṭān*, a book in the catalogue for the fourth quarter of 1894, belongs exactly to this style of writing. A number of Bengali proverbs, too, appear to be composed in the same style.

*Maṇḍikī*, by Babu Prafulla Chandra Banerji, contains a number of very thoughtful essays on grave and weighty subjects, written with much care and resolution, but the peculiar style of the writer, who seems to think that he successfully imitates the style of Carlyle, and is a master of word-painting, will prevent its being generally read and understood.

A number of works full of suggestive expressions and pertinent ideas were reviewed. The influence of these books on public morals, though they nominally profess to be written in the interests of morality, is extremely mischievous. The author of one of these, entitled *Bālā Samāhya Bāṭān*, was fined by the Police Magistrate of Calcutta for publishing an obscene work. Others who take good care to steer clear of a similar risk are not less much excused. Two books, the *Bāṭāś Śhīṭā* and *Lampāś Pāṭā*, had an immense sale during the year, and they describe how licentious men introduce themselves into female society and ingratiate themselves with them, and also how women of ill-fame depict themselves in the company of such men.

It is a relief to turn from such immoral rubbish to works of real merit by authors of superior culture and caliber. *Bāṭāś Cīṭra*, or *Bombay Sketches*, by Mr. Satendra Nath Tagore, of the Bombay Civil Service, is a vivid and life-like picture of all that is interesting in the history, geography, and the present social, intellectual and moral condition of the Western Presidency. His account of Tukā Rām, the great religious reformer of Bāṭāś's time, who in fact revolutionised the religious ideas of his contemporaries, and helped to a great extent the political reorganisation of the Marhattas under that great leader, will be highly interesting to Bengali readers. His account of Sind is likely to create some interest in that remote and little known province.

*Gāṭā Śāṭā*, by Mr. Tagore's sister, the distinguished Svayamśikṣā Bālā, though designed for students of school-books, is pervaded by such a pure and elevated moral atmosphere that grown-up people may use it with profit as a moral textbook. It consists of a number of interesting anecdotes of original composition, written in a simple and engaging Bengali, imparting lessons of the highest morality.

Some of the agricultural scholars returned from Ceylon have taken to writing in Bengali, but up to the year 1894 they had written nothing on the subject they studied in England. Last year, however, Mr. G. C. Bose wrote an elementary work on agriculture in Bengali. The greater part of the work is taken up with the best methods of sowing, weeding, and reaping as matters. Gooding is used in the country as fuel, but Mr. Bose thinks that the people may derive a hundredfold profit by using it for manuring their fields. An immense quantity of dry leaves is all used to rot where they produce nothing but manure, but if the people knew their proper use, they could greatly increase the productive power of land at a very small cost.

*Gāṭāś Pāṭā*, by Mr. A. K. Rāy, is that of the Ceylonese graduates, who have easily the people of the country can improve the breed of their cattle, and that at a very small cost by observing carefully the better principles, and taking up measures to bring the cattle and feedstuffs of these animals. Almost everyone knows how we paid by the Haffes to the cow, but they don't know how their neglect and ignorance have contributed to the degeneration of the breed here in Bengal. These two works, if read largely by the younger generation



*Durg, last*, who heroically defended her mountain fastnesses in the wilds of Central India against the generals of Akbar, is the heroine of a short work of average merit.

It is curious to note how old Ballal Sen has come to be the butt of much abuse and ridicule at the end of the 19th century. The Senâ-lânda and the Jâgô believe in the tradition that they were degraded to their present low condition by Ballal Sen of the Sen Dynasty for no other reason than refusing to accommodate him with money for his sinful purposes. And as the question of precedence in the caste hierarchy is now coming up in reference to Mr. Ruseley's enquiry into the castes and occupations of the people of Bengal, the members of these two castes are attempting to assume the holy thread as Vaidhyas and Brahmins, and are trying to establish their position by ridiculing and abusing the supposed author of their degradation. *Sâttâ Râjâs Sankid* (*A Dispar of Ballal Sen*) levels the most violent abuse at a person supposed to be a hypocrite.

*Hasid Pradîp*, though not a work of superior merit, deserves notice as a creditable performance for an aged Mussulman writer, who shows an intimate knowledge of the Hindu religion and exhorts Mussulmans not to kill cows.

*Religions*—The books, pamphlets, tracts, and leaflets of the Missions continue to come in in large numbers, and they are, as a rule, well written. A few Native Christians, who were formerly Brahmins, are trying their best to identify the Brahmins of India with the lost ten tribes of Israel. They contend that after the destruction of the two kingdoms of Jerusalem and Samaria by Nebuchadnezzar and other Babylonian kings, the two tribes of Judah were transplanted to Babylon, and the ten tribes removed to the eastern frontier of that vast empire. The two tribes returned to Jerusalem after their captivity, but the ten tribes were altogether lost sight of. The Brahmins have a tradition that they came from the north-west, and this is exactly the place where the ten tribes were settled by the kings of Babylon. They also maintain that the name Brahmin is a modified form of Abraham, the progenitor of the Jewish race, and the Brahmins still acknowledge, without knowing, their Israelite descent by writing *Siddhâ*, assumed to be another form of Israel, before their names. The only work received during the year from this class of men is entitled *Brahman de'* from which the above observations have been taken.

*Observations of an Itinerant*, by the Rev. J. E. Scott, B.D., F.R.D., is not disposed to take a disponding view of missionary work in India. The author advises the members of Indian Missions to make the habits and modes of life of the various classes of people in India their special study, and to have no opportunity of instilling the high ideas of the gospel into their minds. He thinks that the best way of working with the agricultural classes would be to go to them and to live with them after the harvest time, when they are at leisure, and to talk of Christianity at their gatherings beneath the village trees. He attaches much importance to *camp-steps*, or the peddling of Christian tracts. The work is very good, because the criticisms are not always good men, and the task of superintending their operations is said to be tedious and troublesome.

To Christian Missionaries belong the credit of giving shape and form to the languages of the barbarous tribes of the border lands of Bengal. The Garo, Khasi, Santal, and other dialects have been reduced to writing in the Roman character, their grammars and dictionaries have been written, and part one of the Bible has been translated into them. The Rev. Mr. Hamble's Bengali-Garo Dictionary, noticed last year, was followed this year by the translation of three chapters of the Revelation in that language.

Of Mohammedan religious literature in Bengali, the best work that has yet appeared appears to be the *Filâs Fâtilâs*, by Muhtâ Râzâullâh, written in a simple and correct style, and in clear and temperate language. The first part of the work was issued last year, and was a defence of Islam against the encroachments of Atheism and Paganism. Part II is a deeper knowledge of the Semitic religions and literature. It attempts to prove that Mohammed's religion was only an attempt to return to the simple faith which God inspired to Adam, and to shake off all the new ideas and institutions that had grown up since he died. Muhtâ Râzâullâh attempts to prove that the institutes of Moses and Christ are opposed to the spirit of Allah's religion.

The only other work of importance to Mohammedan religion that has appeared is *Idhar-ur-Razm Safat*, which embodies the principles and doctrines of one of the four great schools of Sannyâs in Arabia.

The Oriental Herald has, as usual, busy in publishing the Vedas, Smritis, Puranas, Tantras, and other works in Sanskrit, with the Bengali translation, as its motto is the Bengali reputation. An edition of the Râgveda with Bâzâul's Commentary was commenced last year by Pundit Purnanâ Karmâ Vaidikâra, who goes on to bring out a Bengali translation of it now. Pundit Prâdy Chandra Pâdy's translation of the Mahâbhârata in Bengali has also been published.



Ged, the late professor of Vaidika, or Hindu, in the Keshab, Dutt Kanyasulk and Indraprastha, with giving merely a biography of the line he represents, the writer treated the Vaidik literature merely as a subject, and relates its history for a series of years from the year of Chaitanya's disappearance, A.D. 1533. The writer gives a short account of every person that had any prominence for the first time, and this has saved the biographies of many distinguished individuals from oblivion. But his principal heroes were the three great individuals, Shrivatsa, Narayana, and Shyama-shankara, who sustained the reputation of their predecessors, Chaitanya, Nityananda, and Advaita, and continued their work with equalated enthusiasm. Shrivatsa was a god by the Vaidik name of Vraja Kṛpā with the duty of carrying the Sacred mantras pre-written by Rūpa, Sanātana, and Jīva Goswāmī to Bengal, and of publishing them there. The nearest one he met with in carrying his precious charge from such a great distance, during the course of which he made Bīr Hāmīr Rāy, the Rājā of Vishnupur, his disciple, will be read with great interest. The work contains descriptions, written with vividness and truth, of some of the great Vaidik assemblies in which Chaitanya's disciples from all parts of Bengal took part. It gives a scientific account of the peculiar musical modes developed by Chaitanya and his followers in their *Kīrtans*. It also contains a minute topography of all the holy places in Mathurā and Vraja, together with that of all the sacred places in Nabadwip made sacred in the eyes of his followers by the presence of Chaitanya. The writer himself, Nara Hara Chakravartī, was a disciple of Narayana Mha, who translated into Bengali some story of the works he taught by Shrivatsa from Vraja. Nor is Nara Hara's family unknown to the Vaidik world. He was the grandson of Vishva Nāth Chakravartī, the Vaidik writer and commentator of the Bhagavat Gītā. His great work reveals to the student the state of society, with all its glories and shortcomings, for a generation or so, before and after the Vaidik darkness.

Of the Brahmo-poll-estings, almost all belong to the Nava Vaidya Church, and in all of them Babu Keshab Chandra Sen is regarded as an incarnation, or at least as a representative of Krishna on earth. The *Tirtha Sangraha* contains a collection of songs written to honour parties of Vrindāvi Brahmins at Babu Keshab Chandra's house. The work is entitled *Tirtha Sangraha*, because that house is regarded as a Tirtha (a place of pilgrimage like Vrindāvan).

*Hari Bhair Dharma Katha* sets forth the advantages which Bhairav diets now have over those of the Hindus, and describes how a staunch orthodox Hindu was converted to Buddhism.

A large work on the life and adventures of Krishna has been written in the interest of the Nava Vaidin Church. The writer says that Babu Keshab Chandra Sengupta had the best and excellence of the Krishna myths, and Krishna's idea of universal love. But he did not venture to publish a book on the subject, because he thought people imbued with Western ideas would not be in a position to grasp them. The writer is now publishing Mr. Sen's last work about Krishna and his doctrine.

The Hindu reveries of the Liberal class have not yielded much. The *Iskcon Kalyan Gita*, translated into Bengali by Mr. M. M. Chatterji from a Hindi work of the same name, by Shri Madhvanand, may be regarded as a work written in this interest. The writer of the original work, who is a Nannad, seems to consider the sun and the moon as the great objects of worship, and gives liberal interpretations to the Mantras in matters of caste, rituals, &c.

The results of the Conservative school deny the influence of Western education, and speak of it in much harsher terms than any other class of religious writers. Even John N. Pritchard, Marquette, Mich., who is a revivalist of this class, speaks in the most derogatory terms of those who derive their ideas from the open theists. Here, when Fox gives a list to be full of prejudices, errors, and follies. In his work, the *Gift of Patience*, which pretends to be the true step to the Kingdom of God, and according to the common usage of Christians and Muslims, he appears to have lost much of his attention on that point, which he mentions as the only merit in a religious treatise of the highest class of Islamic religion and morality. His great learning and the high character of his work with the most of Western philosophy are to be used to turn his report; and it may be anticipated that many of his readers will take his reports to be the true reports of Islam, and that when they find a religious and philosophical statement of Islamic standing found as a doctrine of Islam, they will Western, of course, they regard for Islam will be more in progress, as they will be Western, of course. The Islamic school, on the other hand, is the result of a Christian, at least.

*[Faint handwritten notes at the bottom of the page]*



books were presented to the Calcutta Sub-Registrar before the fraud was discovered. As soon as it was detected, the matter was brought to the notice of the District Public Prosecutor, Bengal, who authorised the Librarian to prosecute. A report was made to the Magistrate of the 24-Pargunnahs, who ordered the arrest of the printers and publishers of the fraudulent series, and of those who were actually paid money from the Registrar's Office. The police found that the names of the printers and publishers were all fictitious. The press from which the books professed to have been issued did not exist. The only person that was detected was one Hindaya Nāth Banerji, who had received payment on one occasion. He declared that he was the *medium* of another person who was nowhere to be found, and that he acted under the advice of Kālī Prasanna Vidyaratna. Kālī Prasanna was immediately arrested and both he and Hindaya were put on their trial. After the prosecution had closed, both of them pleaded guilty of cheating, and were each sentenced by the Joint-Magistrate of Alipore to three months' rigorous imprisonment with fine.

HARAPRASAD SHĀSTRI,

*Librarian, Public Library.*

The 15th June 1900.

**TABULAR ANALYSIS OF THE BOOKS RECEIVED IN THE BENGAL LIBRARY DURING THE YEAR 1899, TOTAL 2,003.**

(Prepared in accordance with the Resolution of the Government of India in the Home Department, No. 1-477, dated the 17th September 1892.)

*Arabic.*

Subject.	Original Works.		Reprints from Books.	From Manuscripts.	Totals.	From Libraries.	From Private Owners.	Totals.
	First.	Second.						
Geography . . . . .	6	1	1	—	7	—	7	7
Religion . . . . .	—	—	—	—	—	—	—	—
Total . . . . .	6	1	1	—	7	—	7	7

*Assamese.*

Arts . . . . .	—	1	—	—	1	1	—	1
Drama . . . . .	—	—	—	1	1	—	1	1
Language . . . . .	—	9	—	—	9	9	—	9
History . . . . .	—	1	—	—	1	1	—	1
Novels . . . . .	1	1	—	—	2	—	2	2
Religion . . . . .	1	—	1	—	2	—	2	2
Science (Mathematical and Mechanical) . . . . .	—	2	—	—	2	2	—	2
Total . . . . .	2	13	1	1	16	16	4	19

*English.*

Arts . . . . .	31	31	—	—	62	19	43	62
Geography . . . . .	8	2	—	—	10	—	10	10
Drama . . . . .	17	34	—	—	51	—	51	51
Education . . . . .	13	19	—	—	32	—	32	32
History . . . . .	12	19	1	—	32	11	21	33
Language . . . . .	112	12	—	—	124	13	7	137
Law . . . . .	4	2	—	2	6	—	6	6
Medicine . . . . .	7	11	—	1	19	—	19	19
Novels . . . . .	12	24	—	1	37	19	28	65
Philosophy (including Moral and Natural Science) . . . . .	1	—	—	—	1	—	1	1
Religion . . . . .	10	42	—	—	52	—	52	52
Science (Mathematical and Mechanical) . . . . .	17	14	—	—	31	17	14	48
Travels and Voyages . . . . .	1	1	—	—	2	—	2	2
Total . . . . .	272	141	1	2	416	49	110	515



*Latin.*

Pub. No.	Inscribed Works		Inscribed Works	Total	Inscribed Works	Total
	First	New				
History . . . . .	1	—	1	1	1	1
Language . . . . .	1	—	—	—	—	—
Medicine . . . . .	1	—	—	—	—	—
Music . . . . .	1	—	—	—	—	—
<b>Total</b> . . . . .	<b>4</b>	<b>—</b>	<b>1</b>	<b>5</b>	<b>4</b>	<b>4</b>

*Scientific.*

Drama . . . . .	—	—	2	2	—	2	2
History . . . . .	—	—	2	2	—	2	2
Language . . . . .	5	4	13	22	2	10	22
Law . . . . .	1	—	4	—	—	1	1
Medicine . . . . .	—	—	14	—	—	14	14
Music . . . . .	10	—	2	12	—	12	12
Philosophy (including Mental and Moral Science) . . . . .	1	—	4	—	—	2	2
Religion . . . . .	1	1	2	—	—	2	2
<b>Total</b> . . . . .	<b>23</b>	<b>5</b>	<b>42</b>	<b>50</b>	<b>2</b>	<b>42</b>	<b>52</b>

*Social.*

History . . . . .	1	—	—	1	1	—	1
Religion . . . . .	1	—	—	1	—	2	2
<b>Total</b> . . . . .	<b>2</b>	<b>—</b>	<b>—</b>	<b>2</b>	<b>1</b>	<b>2</b>	<b>3</b>

*Technical.*

Language . . . . .	2	—	—	2	2	—	2
Religion . . . . .	1	—	—	—	—	1	1
<b>Total</b> . . . . .	<b>3</b>	<b>—</b>	<b>—</b>	<b>2</b>	<b>2</b>	<b>1</b>	<b>3</b>

*Other.*

Drama . . . . .	2	—	—	2	—	1	2
History . . . . .	2	—	—	2	2	—	2
Language . . . . .	2	—	—	2	—	1	2
Law . . . . .	1	—	—	1	—	1	1
Medicine . . . . .	1	—	—	1	—	—	1
Music . . . . .	2	—	—	2	—	—	2
Philosophy . . . . .	2	—	—	2	—	—	2
Religion . . . . .	10	2	—	12	—	4	16
<b>Total</b> . . . . .	<b>22</b>	<b>2</b>	<b>—</b>	<b>24</b>	<b>2</b>	<b>6</b>	<b>32</b>

*Other.*

Art . . . . .	1	2	—	3	2	—	3
Language . . . . .	1	—	—	1	—	1	1
History . . . . .	1	—	—	1	—	1	1
Philosophy . . . . .	2	—	—	2	—	—	2
Religion . . . . .	1	—	—	1	—	—	1
Law . . . . .	1	—	—	1	—	—	1
Medicine . . . . .	11	—	—	11	—	—	11
Philosophy . . . . .	14	—	—	14	—	—	14
Religion . . . . .	19	1	—	20	—	—	20
Science (Mathematical and Natural) . . . . .	4	1	—	5	—	—	5
Science (Physical and Chemical) . . . . .	2	1	—	3	—	—	3
<b>Total</b> . . . . .	<b>64</b>	<b>4</b>	<b>—</b>	<b>68</b>	<b>2</b>	<b>1</b>	<b>71</b>



*English and Sanskrit.*

Subject	ORIGINAL WORKS		Re-publications	Translations	Total.	Educational	Non-educational	Total.
	First edition	New edition						
Language . . . . .	2	2	1	2	7	7	...	7
Miscellaneous . . . . .	1	...	...	...	1	1	...	1
Poetry . . . . .	...	1	...	...	1	...	1	1
Religion . . . . .	1	...	...	...	1	...	1	1
TOTAL . . . . .	4	3	1	2	10	8	2	10

*English and Urdu.*

Language . . . . .	1	...	...	...	1	...	1	1
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*English and Uriya.*

Language . . . . .	3	1	...	...	4	3	1	4
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*Hindi and Sanskrit.*

Language . . . . .	1	...	...	...	1	1	...	1
Religion . . . . .	1	...	...	...	1	...	1	1
TOTAL . . . . .	2	...	...	...	2	1	1	2

*Persian and Urdu.*

Language . . . . .	...	1	...	...	1	...	1	1
Religion . . . . .	...	1	...	...	1	...	1	1
TOTAL . . . . .	...	2	...	...	2	...	2	2

*Sanskrit and Tibetan.*

Religion . . . . .	...	...	1	...	1	...	1	1
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*Sanskrit and Uriya.*

Religion . . . . .	3	...	...	1	4	...	4	4
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*Bengali, English, and Sanskrit.*

Language . . . . .	2	5	...	...	7	7	...	7
Miscellaneous . . . . .	3	...	...	...	3	2	1	3
Philosophy (including Mental and Moral Science) . . . . .	...	...	1	1	1	1	1	1
Poetry . . . . .	...	...	2	2	2	2	...	2
TOTAL . . . . .	5	5	2	1	13	11	2	13

*English, Hindi, and Urdu.*

Language . . . . .	1	1	...	...	2	2	...	2
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*English, Prakrit, and Sanskrit.*

Religion . . . . .	...	...	1	...	1	...	1	1
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Table of Books received in the Bengal Library during the year 1889—total 2,603.

Number.	Subject.	Books published in English and other (European) languages.	Books published in the vernacular languages spoken in the province	Books published in the Indian classical languages	Books published in more than one language	Remarks
1	Art . . . . .	7	48	1	...	Fide separate report
2	Biography . . . . .	1	11	.	...	
3	Drama . . . . .	2	101	2	1	
4	Fiction . . . . .	8	136	3	...	
5	History (including Geography) . . . . .	51	44	1	...	
6	Language . . . . .	79	368	26	119	
7	Law . . . . .	29	16	6	3	
8	Medicine . . . . .	3	44	15	16	
9	Miscellaneous . . . . .	92	318	13	43	
10	Philosophy . . . . .	4	5	9	16	
11	Poetry . . . . .	23	149	7	5	
12	Politics . . . . .	2	4	..	1	
13	Religion . . . . .	30	369	71	93	
14	Science (Mathematical) . . . . .	35	78	...	...	
15	Ditto (Natural and other) . . . . .	28	61	..	...	
16	Travels and Voyages . . . . .	2	2			
TOTAL		396	1,753	153	301	
1	Originals . . . . .	332	1,600	38	162	
2	Republications { Originals . . . . .	41	34	115	5	
	{ Translations . . . . .	.	2	.	1	
3	Translations . . . . .	20	117	.	133	
TOTAL		396	1,753	153	301	
1	Educational . . . . .	231	640	10	96	
2	Non-educational . . . . .	165	1,113	143	205	
TOTAL		396	1,753	153	301	

Unilinguals . . . . .	2,004
Bilinguals . . . . .	289
Periodicals (in number) . . . . .	310
TOTAL	2,603

## NORTH-WESTERN PROVINCES AND OUDH.

From J. WOODBURN, Esq., Chief Secretary to Government, North-Western Provinces and Oudh, General Department, to the Secretary to the Government of India, Home Department,—No 865—III-258-47, dated Naini Tal, the 25th June 1890

I am directed to submit, for the information of His Excellency the Governor General in Council, a copy of the report on publications registered under Act XXV of 1867 during 1889, and of the remarks of this Government thereon.

From J. WOODBURN, Esq., Chief Secretary to Government, North-Western Provinces and Oudh, General Department, to the Director of Public Instruction, North-Western Provinces and Oudh,—No 864—III-258-46, dated Naini Tal, the 25th June 1890.

I am directed to acknowledge the receipt of your letter No. G 160 of the 14th April 1890, being your annual report on publications registered under Act XXV of 1867 during the year 1889.

2. The recovery in the number of publications noticed in the orders of last year, reviewing your report for 1887, has, it is observed, been more than maintained, as shown in the table below :—

Publications in—	1886.	1887.	1888.	1889.
English . . . . .	49	35	30	72
Urdu . . . . .	523	452	658	569
Hindi . . . . .	468	262	295	361
Persian . . . . .	119	65	126	111
Polyglot . . . . .	248	197	276	293
Sanskrit . . . . .	44	42	36	100
Arabic . . . . .	50	25	41	54

3. Books on history, law, and medicines decreased; political publications and dramatical works and biographies did not increase in number. The largest number and the greatest progress were in books on religion and philosophy.



- 48-771. *Mizān-ul-Tibb*, on medicine.  
 49-776. *Tarjuma-i-Dastur-ul-Ilāj*, being an Urdu translation from the Persian work on medicine.  
 50-929. *Risāla-i-Badhazmi*, being a treatise on indigestion.  
 51-928. *Risāla-i-Ghiza*, being a treatise on food  
 52-922. *Kulliyāt-i-Ilm-i-Tibb* is a treatise on medicine.

## 4TH QUARTER.

46-1454. *Muntaẓhab-i-Faisalajat-i-Board mil Mamlik Maghrabi wa Shimali, babal San 1885 laghlayat San 1887 Iswi*, being select decisions of the Board of Revenue, North-Western Provinces, from 1885 to 1887.

- 58-1156. *Tarjuma-i-Kamil-us-sana'at*, being a translation of *Kamil-us-sana'at* on medicine.  
 62-1002. *Makhzan-i-Ulūm wa Funūn* contains the sciences and arts  
 68-1013. *Aina-i-Wikālat*, containing practical suggestions on the conduct of cases, civil and criminal, on the examination, cross-examination, and re-examination of witnesses, and on the qualifications and duties of pleaders in general.  
 64-977. *Tarjuma-i-'Ajāib-ul-Makhluqāt*, being an Urdu translation of "The Wonders of the Creation."

- 73-1034. *Risāla-i-Fan Sipahyari*, being a book on military professions.  
 92-1170. *Paidal Paltan ki Kawād ki Pakli Kitāb*, being a first book of instruction for infantry regiments.

112-1110. *Kalūn-ul-Mulūk-i-Mulūk-ul-Kalāin* contains Lord Dufferin's speeches in India, with a summary of the public acts of his Viceroyalty and a photograph of His Excellency  
 180-1553. *Siva Purān*, being an Urdu translation from Sanskrit on religion.

5. The third statement relates to works in the Hindi language. It shows 361 publications against 262 of the previous year. The increase is due to the increase in the number of publications on religion, science, poetry, and drama. The following works are noticeable.—

## 1ST QUARTER.

5-242. *Rūs-ki-Tārīkh*, being an Hindi translation of the works of Sir D. Mackenzie Wallace, M.A., D.C.L., K.C.I.E., Member of the Imperial Russian Geographical Society, and Private Secretary to His Excellency the Viceroy and Governor General of India.

- 12-224 } *Nārī Sudasa Pravartak, Parts I and II*, being improver of the condition of  
 13-225 } females.  
 27-172. *Musketry Regulations for the Native Army, 1888*, is a Hindi translation  
 43-39. *Mahābhārat Anusasan Parb.*  
 44-40. *Ditto Dron do.*  
 45-41. *Ditto Karn do.*  
 46-191. *Ditto Salya do.*  
 47-192. *Ditto Srupā do.*  
 48-245. *Ditto Asvamedh do.*  
 49-246. *Ditto Asramabās Musal.*

*Mahāprasthān and Siargarohan Musal*  
 are translations from the original Sanskrit.

## 2ND QUARTER.

- 19-426. *Rama-Yuod* is a medical work.

## 4TH QUARTER.

- 1-1409. *Pratibhā Chitrachintāmañi*: on photography.  
 2-1380. *Basantika Kusum* contains life of Her Majesty the Queen  
 80-1000. *Bhāba Prulās* is a translation from Sanskrit of a work of the same name on medicine.

- 34-1354. *Kasarat-ki Pustak*, a book on gymnastics.

6. The fourth statement relates to works in the Sanskrit language. It shows 100 publications against 42 of the previous year. The noticeable works are.—

## 3RD QUARTER.

- 3-827. } "*Rasa Gangadhara, Nos. 28 and 30*," being the treatises on the art of poetical  
 4-824. } composition, with a commentary, by Nāgesh Bhatta.  
 25-823. } "*Tantravārtikam, Nos. 27, 29, and 32*," contain an exposition of the  
 26-825. } *Tantra Sāstra*. A gloss on Śābara Svāmī's commentary on the *Mīmāṃsā*  
 27-828. } *Sutra*.



## 3RD QUARTER.

9-785. *Sirāj ul-Kiraat*, in Urdu and Arabic, is on pronunciation and reading of the Kurān

15-799 *Tarjama-i-Matla-ul-Ulūm wa Majma-ul-Funūn*, in Urdu and Arabic, is a translation of the works on sciences and arts, in 718 pages.

83-604. *Farna Vyavastha*, in Urdu and Sanskrit, on religion, containing the determination of caste.

## 4TH QUARTER.

1-1282. *Majmu'a i-Kāmil Tarjuma-i-Turikh-i-Wākidī*, Parts I, II, III, and IV, in Urdu and Arabic, being a translation of the history of Wākidī.

13-1419. A grammar of the Sanskrit language, with the aphorisms of Panini, Part I, in Sanskrit, Hindi, and English.

21-1234 *Lughāt-i-Kishwari* is a dictionary in Persian, Arabic, Turki, Yunāni, and Urdu.

60-1411. *Sukra Niti*, *Pahlā Bhāg*, in Sanskrit and Hindi, is on politics.

65-1554. *Maktūbāt-i-Imām Rabbānī*, in Persian and Arabic, is on Sufism.

116-1250. *Jyotish-Chandrikā*, in Hindi and Sanskrit, is on astronomy.

117-1406. *Pancha-Siddhāntika*, in Sanskrit and English, is a translation of Varaha Mihira's astronomical work by Dr. G. Thibaut.

10. During the year under review there was not any remarkable increase in the number of periodicals. The following are noticeable—

"The Gleaner" is a monthly magazine in English, and is intended for students acquiring that language. The other English periodical, "The Indian Forester," still continues to be published.

307. *Silsilat-ul-Funūn* is a scientific journal started during the year, of which Nos. 1, 5, 11, and 22 have been received. Each number treats of a particular subject of science or art.

322. *Guldasta-i-Dāgh* is a monthly magazine, containing a periodical collection of new poems on various subjects composed by the poets of the day.

312. *Rusdla-i-Shūla* is another journal of science and arts. The three numbers received (Nos. 1, 23, and 50) treat of "painting," "manufacture of soap," and "manufacture of glass," respectively.

933. *Asāna-i-Hikmat*, a journal on medicine, still continues to be published.

117. *Vidyā Mātānd* is a periodical in Sanskrit and Hindi, and each of its parts treats of some particular subject of Sanskrit grammar.

114. *Arya Siddhānt* is a journal published by the Arya Samāj, Allahabad, on the established principles of the Aryans.

On the whole, the number of works has been steadily increasing for the last three years, the number of publications during the year under review being 1,561 against 1,362 for

the year 1878. The number of works issued by each press, from which it will appear that the presses at Lucknow, Benares, Cawnpore, Meerut, Allahabad, Agra, and Moradabad have issued no less than 1,434 of the total number issued during the year.

During the year under review Benares stands second in the number of publications, whilst it stood sixth last year.

12. The last statement will show the number of publications in each subject, irrespective of the language, during the year under review

## (I) English Language

Subject	ORIGINAL WORKS		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	*First edition	New edition.						
Fiction	9			2	11		11	11
History	10	2			12	7	5	12
Language	12	2			14	6	9	14
Miscellaneous	22	1			23		23	23
Poetry	1				1		1	1
Religion	3	1			4		4	4
Science (Mathematical and Mechanical)	1				1	1		1
Science (Natural and others)	3	2			5	2	3	5
Voyages and Travels		1			1		1	1
TOTAL	61	9		2	72	14	59	72



(a) *English and Urdu Languages.*

Subject	ORIGINAL WORKS		Re-publications	Translations	Total	Educational	Non-educational	Total
	First edition	New edition						
Arts . . . . .			..	3	3		3	3
Language . . . . .	9	3	..	4	16		16	16
TOTAL . . . . .	9	3	..	7	19		19	19

(b) *English and Hindi Languages.*

Language . . . . .	4	3	..		7	1	6	7
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(c) *English and Sanskrit Languages.*

Language . . . . .	3		...		3	..	3	3
Science (Mathematical and Mechanical) . . . . .				1	1		1	1
TOTAL . . . . .	3			1	4		4	4

(d) *English and Persian Languages.*

Language . . . . .	3	1	...	3	7	5	2	7
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(e) *English, Urdu, and Persian Languages.*

Miscellaneous . . . . .	1			..	1	..	1	1
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(f) *English, Hindi, and Sanskrit Languages.*

Language . . . . .	1	..	...		1	..	1	1
Miscellaneous . . . . .	1	...	...		1		1	1
Philosophy (including Mental and Moral Science) . . . . .	...	..	...	1	1		1	1
Religion . . . . .	1	..			1		1	1
TOTAL . . . . .	3		...	1	4		4	4

(g) *Urdu and Hindi Languages.*

Language . . . . .	2	...	3	...	3		3	3
Religion . . . . .		..			2		2	2
TOTAL . . . . .	2	..	3		5		5	5

(h) *Urdu and Prakrit Languages.*

Language . . . . .	1		..		1		1	1
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(i) *Urdu and Arabic Languages.*

History . . . . .	..	...	...	1	1		1	1
Language . . . . .	5	...	...	..	5		5	5
Law . . . . .	..	1	...		1		1	1
Medicine . . . . .		...	...	1	1		1	1
Miscellaneous . . . . .	3	3		1	6		6	6
Poetry . . . . .	1				1		1	1
Religion . . . . .	31	21	5	27	84	..	84	84
TOTAL . . . . .	39	25	5	30	99		99	99

(j) *Hindi and Arabic Languages.*

Religion . . . . .	1		..	...	1		1	1
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## (d) Sanskrit and German Languages.

Subject.	Untransl. Works.		For public libraries.	Trans- lations.	Total.	Library copies.	Num- ber of volumes.	Total.
	Print- ed.	Man- uscript.						
Miscellaneous . . . . .	1	-	-	-	1	-	1	1

## (e) Urdu, Arabic, and Persian Languages.

Language . . . . .	4	4	2	-	10	-	10	10
Poetry . . . . .	1	-	-	-	1	-	1	1
Religion . . . . .	1	-	-	1	2	-	2	2
TOTAL	6	4	2	1	13	-	13	13

## (f) Hindi, Arabic, and Persian Languages.

Language . . . . .	2	-	2	-	4	-	4	4
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## (g) Hindi, Sanskrit, and Faidic Languages.

Religion . . . . .	1	-	-	1	2	-	2	2
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## (h) Urdu, Hindi, and Malajni Languages.

Language . . . . .	1	-	-	-	1	-	1	1
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## (i) Urdu, Arabic, Persian, Turki, and Yuzani Languages.

Language . . . . .	1	-	-	-	1	-	1	1
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Statement showing the number of publications during the year 1882 on each subject, irrespective of Language.

Subject.	Total (from earlier reports).	Last year.
Arts . . . . .	9	4
Biography . . . . .	9	9
Drama . . . . .	23	23
Fiction . . . . .	22	21
History . . . . .	25	25
Language . . . . .	213	273
Law . . . . .	22	20
Medicine . . . . .	45	27
Miscellaneous . . . . .	24	143
Poetry . . . . .	124	120
Religion . . . . .	2	2
Philosophy (including Mental and Moral Science) . . . . .	14	62
Religion . . . . .	215	202
Science (Mathematical and Mechanical) . . . . .	12	24
Science (Natural and other) . . . . .	2	6
Voyages and Travels . . . . .	2	1
TOTAL	1574	1172



Statement showing the number of publications issued from each Press, and the place—contd.

Place of publication.	Name of the Press.	Number of publications issued from the Press.	Total number of publications issued by the place.
ALLAHABAD	Anwar-i-Ahmad	23	134
	Valde	27	
	Prayag	14	
	Indian	12	
	Namwar	12	
	Nazir Kanun-i-Hind	10	
	Pioneer	6	
	Naym-us-Sahile	5	
	Desopharak	5	
	Dharmik	2	
	Church Mission Congregational	2	
	Gulzar-i-Ahmedi	2	
	Hawan	1	
	Railway Service	1	
	Allahabad Station	1	
	Khushaid-i-Hind	1	
AGRA	Ihtisaronia	1	123
	Math-Ulom	1	
	Indian Christian	1	
	Nami	1	
	Kayastha	1	
	Musd-i-Am	31	
	Vidya Vilas	16	
	Anwar	10	
	Gulshan-i-Riyas	8	
	Gulshan-i-Him	8	
	Amir-ul-Matabi	7	
	National	7	
	Kutwah	6	
	Mumtaz	5	
	Saligram	5	
	Medical	4	
MORADABAD	Mamhai Fala	3	123
	Chitragupt	2	
	Habi	2	
	Ornamental Job	2	
	Indu Prakas	1	
	Akbar	1	
	Medical	1	
	Husaini	1	
	Abul-Ulai	1	
	Farukhi	1	
	Satya Prakas	1	
	Gulzar-i-Ibrahim	17	
	Ihtisaronia	6	
	Gulzar-i-Ahmedi	6	
	Gulzar-i-Ulom	3	
	Math-ul-Ulom	2	
BENARAS	Akhbar-i-Hind	2	41
	Atma Prakas	1	
	Vidya I-hushan	1	
	Nazir-i-Aram	1	
	Aftab-i-Hind	1	
	Dharmik	1	
	Arya Darpan	1	
	Tahzib-i-Afak	1	
	Arya Darpan	34	
	Thomas C. E. College, Noorkee	18	
	Akhbar-i-Hind	4	
	Math-ul-Anwar	2	
	Azzin-ul-Matabi	9	
	Akhbar	6	
	Anwar-i-Yusuf	5	
	Latif-ul-Akhbar	3	
GOREGHAT	Riyaz-ul-Akhbar	3	23
	Alm Ulai	1	
	Saligram	1	
	Anwar-i-Yusuf	5	
	Latif-ul-Akhbar	3	
	Riyaz-ul-Akhbar	3	
	Alm Ulai	1	
	Saligram	1	
	Anwar-i-Yusuf	5	
	Latif-ul-Akhbar	3	
	Riyaz-ul-Akhbar	3	
	Alm Ulai	1	
	Saligram	1	
	Anwar-i-Yusuf	5	
	Latif-ul-Akhbar	3	
	Riyaz-ul-Akhbar	3	



3. The number of books, of which the copyright was registered during the year, has fallen from 214 to 170.

4. The number of publications in different languages registered during the preceding year, as compared with those registered in the year under report, is noted below —

	1889	1890.
English . . . . .	61	86
Arabic . . . . .	117	133
Hindi . . . . .	169	197
Kashmiri . . . . .	1	1
Punjabi . . . . .	645	499
Pashto . . . . .	15	8
Persian . . . . .	59	81
Sanskrit . . . . .	49	30
Sindhi . . . . .	30	66
Takri . . . . .	1	
Urdu . . . . .	961	923
Bi-lingual . . . . .	140	163
Tri-lingual . . . . .	21	15
Polyglot . . . . .	3	2
<b>TOTAL</b>	<b>2,301</b>	<b>2,206</b>

As usual, the largest number of publications is in Urdu. Punjabi has 499 against 615 books issued in the previous year; but the decrease is due to a falling-off in the number of reproductions of ephemeral works.

The number of books in the Sindhi dialect, which showed an increase in the previous year, has this year increased from 30 to 66.

It seems that the Punjab presses have undertaken to supply translations of educational books in Sindhi, and the marked increase in the number of productions indicates that they are appreciated by the Sindhi people.

5. The distribution of the publications according to the prescribed subjects is as follows —

Arts . . . . .	4
Biography . . . . .	17
Drama . . . . .	28
Fiction . . . . .	23
History . . . . .	18
Language . . . . .	231
Law . . . . .	126
Medicine . . . . .	119
Miscellaneous . . . . .	301
Poetry . . . . .	605
Politics . . . . .	4
Philosophy (including Mental and Moral Science) . . . . .	11
Religion . . . . .	673
Science (Mathematical and Mechanical) . . . . .	75
Science (Natural and other) . . . . .	8
Voyages and Travels . . . . .	3
<b>TOTAL</b>	<b>2,206</b>

The largest number of books appear under the heads of Poetry and Religion. Poetry, and Controversial literature constitute the most numerous and serious controversies are kept up with a fervour which is likely to engender feelings of animosity and hatred, and, in some instances, the language used is anything but decent.

The smallest number of books registered were those treating of Arts, Politics, Natural Science, and Voyages and Travels. There are no books on the indigenous art of the country. It may be hoped, however, that the stimulus given by Government to technical education in this Province will encourage people to pursue a systematic study of Art Industries, and that at no distant time books on the subject will come into existence.

Politics are not much understood or cared for by the people of the Punjab, whilst Science does not go beyond the walls of the school. Travels after the Western fashion are not undertaken, and those who leave their homes on business scarcely ever think of writing an account of their journeys.

6. The total number of publications registered during the year consists of 1,935 books and 251 periodicals. Of the latter, 101 are Legal, showing a large increase over the number



(d) *Gulshani-i-dānīsh—Turjama-i-Bahār-i-dānīsh*—Is an Urdu translation of a Persian book highly valued for its masterly style, but containing indecent tales.

*History.*—Under this head have been registered 11 original works, 4 republications, and 2 translations, including books designed for educational purposes, being in some cases epitomised and abridged editions of text-books prescribed for departmental and University Examinations. Works of the latter kind are very injurious as they tend to encourage cramming.

The following works may be noticed :—

- (a) *Umdat-ut-Tawārīkh*.—This highly interesting Persian work containing a diary of the reign of Mahārāja Ranjit Singh and his successors, which was noticed in my last report, has been finished during the year under report. The style of the book is scholarly and the descriptions of events are in the generality of cases very clear.
- (b) *Indian History*.—Designed for the use of students preparing for the University Examinations. This book is written in a simple style, and the arrangement of events is clear. It is, however, a mere epitome. Such works are injurious as they prevent a rational study of the subject.
- (c) *Wāziāt-i-Ranbīr Partāp*, by Pandit Hargopāl of Lahore, is a succinct history of the late Mahārāja Ranbīr Singh of Kashmir, and his son, the prince Partāp Singh.
- (d) *Tazkrat-ul Shu'arā-i-Urdū*.—Contains very brief notices of some of the most popular Urdu poets and a lecture on Urdu poetry delivered by Maulavi Muhammad Husam Azād of the Oriental College, Lahore, a well-known Urdu poet and scholar. This little work is useful to students as a book of reference.

*Language.*—No less than 180 original works, besides 20 translations and 91 republications, including books on language and literature brought out and published by the Education Department, were received under this head.

The following deserve mention :—

- (a) *Zayjānī*.—Is a treatise on Arabic etymology, greatly appreciated by students of that language. The book has passed through numerous editions.
- (b) *Jild-i-Sāni Sharh-i-Sikandar Ndmah*, the second volume of a commentary on the Persian poem describing the exploits of Alexander the Great, is used as a book of reference by students of Persian.
- (c) *Bahār-i-Adab*.—Is a collection of difficult Urdu verses from various works with notes explanatory of the idioms and difficulties found in the selections. The book is designed to help candidates for the Middle School, Entrance and Certificate Examinations in Urdu. Some of the pieces are immoral and not fit to be placed in the hands of the young student.
- (d) *Gulistān Nāgrī wa Fārsī*.—Is a bi-lingual book containing the original of the Gulistān by Sa'di side by side with a Hindi translation by Pandit Mihar Chand Dās, which has been very ably written. The language used is elegant and the verses occurring in the original have been rendered into Hindi verse.
- (e) *Punctuation or the Art of Pointing*.—Contains useful rules for punctuation and spelling with copious illustrations.
- (f) *Ganjīna-i-Manzūm wa Naaz-i-Urdū, &c.*.—Compiled by Mirza Abdul Hakīm Beg of Delhi. The selections from prose writers and poets of note contained in this book are designed by the compiler for the use of students of Middle and High Departments.

Copious notes and a vocabulary of difficult words and phrases have been added. The amount of readable matter in the book is rather small and some of the verses are far from decent.

- (g) *The Nāsiri*.—Is a periodical in Urdu which has come into existence in the last quarter of the year. Its aim is to issue articles calculated to polish the Urdu literature. The first number contains eulogistic pieces of poetry and a discussion on the Urdu language.

*Law.*—Under this head 28 original works, besides 97 translations and 1 republication, were received during the year. Almost all these books are produced to satisfy the demands of barristers, pleaders, mukhtārs, appeal and petition-writers, and law students.

The following publications may be mentioned :—

- (2) *The Bengal Regulations, the Act of the Governor General in Council, and Frontier Regulations applicable to the Punjab*.—This compilation comprises three volumes with running pages numbering 2,491, and is very useful as a book of reference.



- (f) *Al mukazzirāt min al sukkirāt*—Exposes in forcible language the evils arising from taking intoxicating drugs, and endeavours to show that the use of these articles is forbidden by religion.
- (g) *Tahf-i-Niswān wa Tarbiyat-ul-Insān*.—The compilation of this Urdu publication is ascribed to Her Highness the Begam of Bhopāl. It treats of nursing of women during their confinement, the ways of keeping and feeding new-born children and the education of the young. The work is intended for the use of Muhammadans.
- (h) *Rare Pearls, or Gleanings from my Scrap Book*.—Is a small book in English, in which the author, a Muhammadan gentleman, has given in a simple style a large number of religious, moral, and social instructions, worthy of being studied by young men of every race and creed. A list of useful proverbs has been appended to the pamphlet in alphabetical order.
- (i) *Reason and Instinct*.—Is the production of a follower of the late Pandit Daya Nand Saraswati, in which the author has striven to show that animals possess mind which the cruelty of flesh-eaters ignores altogether. The book is tolerably well written, but very badly printed.
- (j) *Calcutta by Night and three Months in the Bush with Blacks and Bush-rangers*.—Is a description of the adventures which the author experienced during his residence in Calcutta and a sojourn of three months in the wilds of Australia. Some of the incidents are very interesting.

*Poetry*.—This is represented by the largest number of publications received during the year. The bulk of them, however, consists of frivolous and ephemeral productions in Panjabi verse on various subjects—social, moral, religious, controversial, love, &c.

- (a) *Adhyātm Ramāyan*.—In Panjabi verse, is a translation of the original Sanskrit work of that name describing the exploits of Rāmā.
- (b) *Ilmām-i-Hujjat*.—Is a short poem in which the learned author, Maulavi Nazir Ahmad, exhorts the Muhammadans to seek after Western education, which alone is the means of worldly advancement. He compares their present degenerated condition with the past grandeur of Islām, and points out to them rather sneeringly how European and other non-Muhammadan nations, whom he calls infidels, have through knowledge acquired supremacy.
- (c) *Muraddas-i-Hairat*.—Is a metrical criticism of the poem of Maulavi Altāf Hussain. In this book the author attempts to refute the views regarding reform introduced amongst Muhammadans by Sir Saʿyid Ahmad.
- (d) *Prem Sarovar*.—Is a Hindi book of songs describing the incidents in the Rāmāyan. The language is chaste, though not elegant.
- (e) *Qissa-i-Burhān*.—A small pamphlet, describes in verse a story of an old Thag woman who used to entice unwary travellers to her lodgings, and in the guise of hospitality poison them. She was at last found out in a curious way and punished.

The poem is void of merit or effect.

- (f) *Guldasta Abr-i-Sukhan*.—Is the name of a periodical newly started to aid in the culture of the Urdu poetical literature.

The first number contains short poetical pieces eulogizing Muhammad. Articles on various subjects are also added.

*Politics*.—Strictly speaking this province has little, if any, political literature. The few books received are nothing more than expressions of opinions against the movement set on foot by the National Congress.

The following may be noticed:—

- (a) *Anti-Congress*, being a lecture in Urdu delivered, on the 4th November 1892, at Gujranwāla, by the Rev. J. L. Thakur Dās, in which an attempt has been made to show that India is not yet fit to aspire to, or receive, representative government.

The reverend gentleman says that India is wanting in unity, because its people profess different religions, and until all such differences disappear in one universal religion, which he believes to be none other than Christianity, the Indians cannot call themselves a nation.

- (b) *A lecture, Saltanat ke āzādī ke rāstā par kya karna*.—Is an Urdu lecture on the claims of Government on its subjects.

*Philosophy*.—Nine original works, 1 republication, and 1 translation were registered under this head.



- (i) *Exposure of Daya Nand Saraswati and his followers*, by the Rev. Mr. T. Williams. In this small pamphlet an attempt has been made to show that the late Pandit Daya Nand Saraswati has deliberately falsified the meanings of the Rig Veda which, the author says, contains idolatry of the simplest kind.

*Science (Mathematical and Mechanical)*—Of the 75 publications registered, only 13 are non-educational.

The following may be named:—

- (a) *Risāla-i-Fann-i-'Imdāt hissa-i-aswat*—Contains rules and details of construction, and is designed for the use of subordinates in the Public Works Department.

- (b) *Pākat Hīrāb*—Is a small pocket-book on Arithmetic, in which are given notation, multiplication tables, and the four simple rules, with explanatory definitions, &c.

*Science (Natural)*.—Only 8 original works were received under this head, all of which are designed for educational purposes. One of these is a *Hand-Book of Physical Geography*, designed by the compiler to serve candidates for the Entrance Examination as an epitome of the larger works on the subject.

*Voyages and Travels*.—Of the 3 original works received under this head, one is the second edition of Colonel Sleeman's *Rambles and Recollections of an Indian official* noticed in my last report. The other two are—

- (a) *Tukfah-i-Sarwa Sākat*, which contains selections from the travels of Pandit Gopi Nāth, joint-editor of the *Akhbār-i-'Am* newspaper. The book can be scarcely said to possess much interest so far as travels are concerned, as a great part of it is taken up with a discussion in the defence of image worship which is said to have been designed by the ancient Rishis as a first step towards divine worship for those who are deficient in theology.

- (b) *Aina-i-Hind, Vol. II*, which contains descriptions of persons and places met with by the author during his extensive travels.

The beauty of the work has been marred by an over-abundance of observations of a pantheistic character and analogies drawn from the various scenes witnessed. The style also, though rhythmical, is puerile.

### GENERAL STATEMENT OF PUBLICATIONS REGISTERED IN THE PUNJAB UNDER ACT XXV OF 1867 DURING THE YEAR 1889

Subject.	Original Works		Re-publications	Translations	Total	Educational	Non educational	Total
	First edition	New edition						
Arts	3	1			4		4	4
Biography	14	1	1	1	17		17	17
Drama	8		19	1	28		28	28
Fiction	2		9	12	23		23	23
History	5	6	5	2	18	13	5	18
Language	116	64	91	20	291	291		291
Law	25	3	1	97	126		126	126
Medicine	97	5	12	5	119	6	113	119
Miscellaneous	152	46	45	58	301	101	200	301
Poetry	229	9	365	2	605	7	598	605
Politics	3	...	1	...	4	...	4	4
Philosophy (including Mental and Moral Science)	9	...	1	1	11	2	9	11
Religion	275	9	265	24	573		573	573
Science (Mathematical and Mechanical)	44	14	12	5	75	63	13	75
Science (Natural and other)	5	3		...	8	8		8
Voyages and Travels	2	1			3		3	3
TOTAL	989	162	827	229	2,206	490	1,716	2,206

#### English Language.

Biography	1	...	...	...	1	...	1	1
Drama	1	...	...	...	1	...	1	1
History	1	...	...	...	1	...	1	1
Language	3	2	...	...	5	...	5	5
Law	22	3	...	...	25	...	25	25
Medicine	4	1	...	...	5	...	5	5
Miscellaneous	23	1	1	...	25	...	25	25
Poetry	1	...	...	...	1	...	1	1
Politics	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	2	...	...	...	2	1	1	2
Religion	15	...	...	1	16	...	16	16
Science (Mathematical and Mechanical)	1	...	...	...	1	1	1	1
Science (Natural and other)	1	...	...	...	1	...	1	1
Voyages and Travels	1	1	...	...	1	...	1	1
TOTAL	76	8	1	1	86	9	77	86



*Sindhi Language.*

Subject.	ORIGINAL WORKS.		Re-publications	Translations	Total.	Educational	Non-educational.	Total.
	First edition	New edition						
Drama . . . . .	1	...	...	1	2	..	2	2
Fiction . . . . .	...	..	1	1	2	..	2	2
History . . . . .	..	...	4	..	4	..	..	4
Language . . . . .	..	..	5	..	5	..	..	5
Miscellaneous . . . . .	4	..	5	3	12	8	4	12
Poetry . . . . .	23	..	9	..	34	..	34	34
Religion . . . . .	4	...	2	..	6	..	6	6
Science (Mathematical and Mechanical) . . . . .	1	..	..	..	1	1	..	1
TOTAL . . . . .	35	...	26	5	66	18	48	66

*Urdu Language.*

Arts . . . . .	3	1	...	...	4	...	4	4
Biography . . . . .	7	1	1	1	10	..	10	10
Drama . . . . .	5	...	9	..	14	..	14	14
Fiction . . . . .	..	...	7	9	16	..	16	16
History . . . . .	2	6	1	2	11	8	3	11
Language . . . . .	47	37	23	13	120	120	..	120
Law . . . . .	3	...	1	97	101	..	101	101
Medicine . . . . .	80	3	3	4	90	6	84	90
Miscellaneous . . . . .	103	41	23	49	216	76	140	216
Poetry . . . . .	51	2	40	..	93	1	92	93
Politics . . . . .	2	..	..	..	2	..	2	2
Religion . . . . .	122	3	24	21	170	..	170	170
Science (Mathematical and Mechanical) . . . . .	38	14	10	5	67	54	13	67
Science (Natural and other) . . . . .	4	3	..	..	7	..	..	7
Voyages and Travels . . . . .	2	..	..	..	2	..	2	2
TOTAL . . . . .	469	111	142	201	923	272	651	923

*English and Pashto Languages.*

Language . . . . .	1	...	..	...	1	1	..	1
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*English and Persian Languages.*

Language . . . . .	1	..	..	..	1	1	...	1
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*English and Urdu Languages.*

Language . . . . .	24	5	1	..	30	30	..	30
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*Arabic and Punjabi Languages.*

Poetry . . . . .	..	..	1	..	1	..	1	1
Religion . . . . .	4	..	10	..	14	..	14	14
TOTAL . . . . .	4	..	11	..	15	..	15	15

*Arabic and Pashto Languages.*

Religion . . . . .	1	..	..	...	1	..	1	1
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*Arabic and Persian Languages.*

Language . . . . .	1	...	7	...	1	1	..	1
Religion . . . . .	2	..	7	...	9	..	9	9
TOTAL . . . . .	3	..	7	...	10	1	9	10



*Arabic, Persian, and Hindi Languages.*

Subject.	ORIGINAL WORKS		Re-publications	Translations	Total	Educational	Non-educational	Total.
	First edition.	New edition						
Language . . . . .	1	...	...	...	1	1	.	1

*Arabic, Persian, and Punjabi Languages.*

Language . . . . .	..		1	..	1	1	..	1
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*Arabic, Persian, and Pashto Languages.*

Religion . . . . .	2	..	...	..	2	...	2	2
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*Arabic, Urdu, and Punjabi Languages.*

Religion . . . . .	1	..	.		1	...	1	1
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*Urdu, Arabic and Persian Language.*

Language . . . . .	3	1	2		2	2	...	2
Religion . . . . .	3	1	2		4	2	4	4
TOTAL . . . . .	3	1	2		6	2	4	6

*Urdu, Persian, and Punjabi Languages.*

Language . . . . .	...	1	1	..	1	1	.	1
Poetry . . . . .	...	1	1	..	2	1	2	2
TOTAL . . . . .		2	1	...	3	1	2	3

*Arabic, Persian, Urdu, and Punjabi Languages.*

Religion . . . . .	...	...	1	.	1	...	1	1
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*English, Punjabi, Sanskrit, Urdu, Arabic, Persian, Pashto, and Latin Languages.*

Poetry . . . . .	1	...	...	...	1	...	1	1
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## CENTRAL PROVINCES.

From C. E. B. CRITCHLEY, Esq., Assistant Secretary to the Chief Commissioner, Central Provinces, to the Secretary to the Government of India, Home Department,—No 231—16, dated Nagpur, the 15th January 1890.

I am directed, with reference to Mr. Hewett's letter No. 276, dated the 9th February 1888, and in accordance with the instructions contained in Home Department Resolution No. 1—460, dated the 12th September 1882, to submit two statements showing the analysis of publications issued in the Central Provinces and registered, under Act XXV of 1867 (together with a summary of contents), during the year 1889.



*Burmese Language.*

Subject.	Original Works		Re- prints to date	Trans- lations	Total	Printed in Birma	Non- print total	Total
	Printed	Manuscript						
Drama . . . . .	34	19	2		55		14	69
Fiction . . . . .				1	1		1	2
History . . . . .			2		2	2		4
Language . . . . .	1		1		2		2	4
Medicine . . . . .	4				4		4	8
Miscellaneous . . . . .	2	1	4		7	1	6	13
Poetry . . . . .	9	15	2		26		27	53
Religion . . . . .	12	1	13	7	33	1	32	65
Science (Mathematical and Mechanical) . . . . .	1				1	1		2
Science (Natural and other) . . . . .	1	1		1	3	2	1	6
<b>TOTAL</b> . . . . .	<b>68</b>	<b>36</b>	<b>20</b>	<b>9</b>	<b>133</b>	<b>7</b>	<b>171</b>	<b>304</b>

*Pali and Burmese Languages.*

Miscellaneous . . . . .			1		1		1	2
Religion . . . . .	1		6		7	3	4	14
<b>TOTAL</b> . . . . .	<b>1</b>		<b>7</b>		<b>8</b>	<b>3</b>	<b>5</b>	<b>16</b>

*English and Burmese Languages.*

Language . . . . .			1		1		1	2
Miscellaneous . . . . .	2			1	3	2	1	6
Science (Natural and other) . . . . .		1			1	1		3
<b>TOTAL</b> . . . . .	<b>2</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>5</b>	<b>3</b>	<b>2</b>	<b>11</b>

*Karen Language.*

Biography . . . . .	1				1	1		2
History . . . . .	1				1		1	2
Language . . . . .		2			2	2		4
Religion . . . . .				1	1		1	2
Science (Mathematical and Mechanical) . . . . .	1	1			2	2		4
<b>TOTAL</b> . . . . .	<b>3</b>	<b>3</b>		<b>1</b>	<b>7</b>	<b>5</b>	<b>2</b>	<b>15</b>

*General Analysis of Publications registered in Burma during the year 1899*

Biography . . . . .	1				1	1		2
Drama . . . . .	34	19	2		55		14	69
Fiction . . . . .				1	1		1	2
History . . . . .	1		2		3	2	1	6
Language . . . . .	1	2	3		6	3	2	11
Law . . . . .	1				1		1	2
Medicine . . . . .	4				4		4	8
Miscellaneous . . . . .	6	1	3	1	11	2	10	23
Poetry . . . . .	9	15	2		26		27	53
Religion . . . . .	12	1	19	8	41	4	37	82
Science (Mathematical and Mechanical) . . . . .	2	1			3	3		6
Science (Natural and other) . . . . .	2	3	1	1	7	6	1	14
<b>TOTAL</b> . . . . .	<b>74</b>	<b>41</b>	<b>35</b>	<b>11</b>	<b>161</b>	<b>23</b>	<b>143</b>	<b>304</b>

**ASSAM.**

From F. C. DAVIES, Esq., Officiating Secretary to the Chief Commissioner of Assam, to the Secretary to the Government of India, Home Department—No. 367 G., dated Shillong the 4th February 1900.

I am directed to forward, for the information of the Governor General in Council, a copy of a letter from the Director of Public Instruction and Registrar of Books, Assam, No. 6, dated the 1st February 1899, submitting the annual report and analysis of publications registered under Act XXV of 1867 during the year 1898.







*In the English Language.*

Subject.	ORIGINAL WORKS.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Science (Natural and other) . . . . .	1	...	.	..	1	1		1

*In the Sanskrit Language.*

Drama . . . . .	.		1	...	1	...	1	1
Fiction . . . . .	.	.	1	..	1		1	1
History . . . . .	.	.	1	.	1		1	1
Language . . . . .	3	1	5		9	5	4	9
Poetry . . . . .	1	.	1		2		2	2
Philosophy (including Mental and Moral Science) . . . . .	..	.	..	1	1	..	1	1
Religion . . . . .	8	...	4	.	7	1	6	7
TOTAL . . . . .	7	1	13	1	23	6	16	23

BANGALORE,

*The 1st March 1890.*

L. RICE,

*Education Secy. to the Govt. of Mysore.*

**Review and Analysis of Works published in the Civil and Military Station,  
Bangalore, in 1889.**

The total number was 11.

This shows an increase of one over the previous year.

2. The languages in which the publications were issued were as follows :—

In English . . . . .	6
In Telugu . . . . .	1
In Kannada . . . . .	1
In Hindustani . . . . .	1

In more than one language—

Hindustani and English . . . . .	1
Hindustani and Persian . . . . .	1

3. According to subject-matter, there are—

One under *Arts*, one under *History*, one under *Language*, one under *Law*, one under *Medicine*, one under *Philosophy*, one under *Religion*, and four under *Miscellaneous*.

4 Of the whole number, five are educational works and six non-educational. None calls for special notice

E. MARSDEN,

*The 20th April 1890.*

*Inspector of Schools, Civil and Military  
Station, Bangalore.*

**ANALYSIS OF PUBLICATIONS REGISTERED IN THE CIVIL AND MILITARY STATION,  
BANGALORE, DURING THE YEAR 1889**

*English Language.*

Subject.	ORIGINAL WORKS		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts . . . . .	1	...	...	...	1	...	1	1
Law . . . . .	1	..	..	...	1		1	1
Miscellaneous . . . . .	3	1	.	...	4	2	2	4
TOTAL . . . . .	5	1	...	..	6	2	4	6



*Marathi Language.*

Subject.	ORIGINAL WORKS		Re-publications	Translations	Total	Educational	Non-educational	Total
	First edition.	New edition						
Drama	...	1	...	...	1	...	1	1
Law	1	.	.	...	1	1	1	1
Miscellaneous	11	.	.	...	11	8	3	11
TOTAL	12	1	...	...	13	8	5	13

*Drama*—"Tara Natuk." This is an adaptation of Shakespear's "Cymbeline."

*Miscellaneous*—Under this head the following books have been received.—

1. "The Berar School Paper," of which 7 numbers have been received, is an educational monthly magazine, and contains original articles on the method of teaching and other educational subjects, departmental notices, appointments, &c.
2. "The National Congress of India" is a small book which describes the object and benefits of the National Congress.
3. "Hand bill of the Indian National Congress." It explains the nature of the National Congress, and its object.
4. "Proceedings of the 4th Indian National Congress." It gives the different resolutions discussed and adopted by the Congress.
5. "Report of the Berar Educational Conference for the year 1888." This is a small book which contains the proceedings of the Educational Conference.

*Law*—"Catechism of the orders of the Inspector General of Police, Hyderabad Assigned Districts."

This is a small book which contains short rules for the guidance of police officers.

**AJMERE-MERWARA.**

From Colonel G. H. TREVOR, Commissioner, Ajmere-Merwara, to the Secretary to the Government of India, Home Department,—No 611 G., dated the 3rd March 1890

Agreeably to the provisions of section 19 of Act XXV of 1867, I have the honour to forward a copy of the catalogue of books published in Ajmere-Merwara, and registered under the said Act during the quarter ending 31st December 1889. An extract from the said catalogue, in the form prescribed by Government Resolution No. 40—1926 to 1943, dated the 2nd December 1876, and six annual analyses, are also enclosed.

**ANNUAL ANALYSIS OF BOOKS REGISTERED IN AJMERE-MERWARA DURING THE YEAR 1889.**

*Language—Urdu-Arabic Bi-lingual Combination.*

Subject.	ORIGINAL WORKS		Re-publications	Translations	Total	Educational	Non-educational	Total	Summary.
	First edition	New edition							
Language	1	...	...	...	1	1	...	1	"Almiftah" is the name of the book. It is a primer for the use of Urdu and Arabic scholars

*English Language.*

Language	...	...	1	...	1	1	...	1	The only book registered was a republication of Howard's English Primer for Indian schools.
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